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15 CENTS

EXTRA-SENSORY PERCEPTION

DO THESE EXPERIMENTS PROVE

either

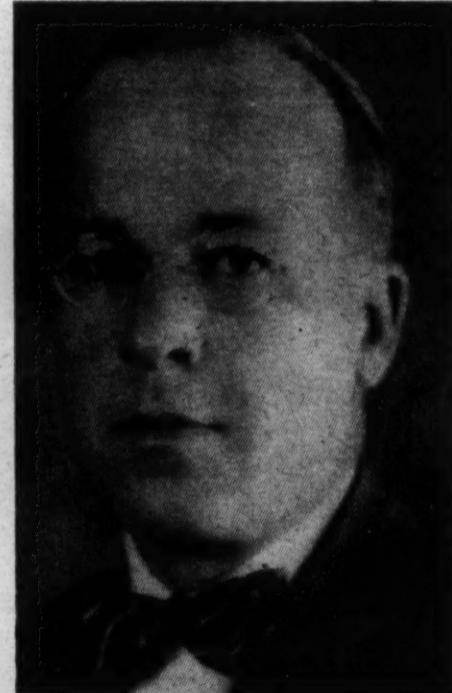
Psychometry

Clairvoyance?

For over 20 years, students at Duke University, Durham, North Carolina, have been experimenting with what they choose to call "Extra Sensory Perception." All of these experiments, supervised by Dr. Joseph Banks Rhine and his assistants, J. G. Pratt and Esther Bon Foster, have been conducted under certain test conditions in an effort to rule out chance and determine whether or not some sort of sixth sense is brought to bear when the results are above average.

As a result, Duke University, through the publicity given their Department of Psychology, has become possibly the best known university in the world. You rarely hear about the prowess of their football team or any other athletic unit—a means through which other colleges and universities have gained prominence. Today, the words, Rhine and E. S. P. are synonymous with Duke.

There are those in the field of psychic science and Spiritualism who feel that the leaders, sponsoring the Duke experiments, are riding on the coattails of the popularity of psychic phenomena as propounded by the Spiritualists.



Dr. George H. Hyslop, (*) President, American Society for Psychical Research: "Some scientists have illogically tried to deny the facts studied by psychic researchers. Whatever these facts may mean, they are worthy of objective study."

(*) He is the son of James Hervey Hyslop (1854-1920) who was Professor of Logic and Ethics at Columbia University, and one of the greatest leaders of the A.S.P.R.

Some will say: "Nothing could be farther from the truth" . . . but the fact of the matter is that those who have had wide experience in both fields know that the experiments conducted under the direction of Dr. Rhine are not even to be

relegated to the category of psychometry, let alone clairvoyance.

The latter phase of mediumship (clairvoyance) is sometimes glibly referred to by their leaders as the object of their research when these same leaders are called upon to write articles for national consumption or to lecture before psychology groups or psychic research societies.

Just recently, Dr. Joseph Banks Rhine delivered the tenth Myers Memorial Lecture spon-



Dr. Joseph Banks Rhine, Professor of Psychology, Duke University, Durham, North Carolina: "Keep in touch with philosophic and religious groups who claim to be practicing things we are investigating." (See Page 2, Col. 1.)

he and his group of researchers had had to go right back to the beginning because of faulty approach work. In pointing a lesson to other researchers, he impressed on them the necessity of conducting investigations without preconceived ideas, and

By R. G. PRESSING

sored by the British Society for Psychical Research, London, England, where he said, in his usual quiet, confidential manner: "We may never know whether telepathy of the mind to mind type really occurs."

He was quick to follow this statement by saying: "Some of the evidence for pure clairvoyance did stand up and it could not be explained as telepathy plus precognition."

The Professor was at pains to explain that time after time

he particularly stressed that they should avoid philosophical bias . . . meaning orthodox preconceived ideas.

On the question of survival, Rhine found himself up against two problems. The first was how to evaluate the results so that they could be objectively assessed in a way that they would have some scientific value.

The second was that he did not know whether the results—and some of them were remark-

E. S. P. versus Psychometry . . . CONTINUED FROM PAGE 1

able—could be accounted for by faculties in the medium. Then why consult a medium?

In asking the question: "Does a spirit survive death?" Rhine intimated that we were assuming that a body possessed a spirit.

He thought this was the wrong approach and that the question should be put this way: "Was there something in man which we called spirit? If so does it survive death?"

Then there was the difficulty that until you knew what spirit was like you did not know what experiments to devise. In the meantime, until proper experiments could be evolved, Rhine advocated an open mind and a readiness to investigate anything which appeared to be of a non-material origin.

"Keep in touch with philosophic and religious groups who claim to be practicing things we are investigating," was his advice.

This lecture by the 55 year old professor from North Carolina drew applause from the staid British S. P. R. members and he received a warm ovation and so it must be assumed that they have accepted clairvoyance *per se* but whether or not the E. S. P. tests have anything to do with clairvoyance as understood by Spiritualists is something else again.

Everyone should know that their brand of clairvoyance eliminates the spirit hypothesis whereas the world foremost clairvoyants, those internationally known, conduct their demonstrations by specifically giving names of departed spirits. Not only names but descriptions and evidence as to who they are. To date, there is no record of any student used in these E. S. P. tests ever declaring that they saw the card symbols clairvoyantly, let alone receiving the information direct from a spirit—perish the thought!

This does not prove that the experiments are valueless. It only proves that they are indeed riding on the coattails of Spiritualism and are talking about a phase of mediumship with which they are entirely unfamiliar and even if they found

it to be true they wouldn't like it.

The test may prove thought transference and mental telepathy—mind in the body contacting other minds in the body—but to say that they are definitely presenting evidence which would stand up as proof of clairvoyance is absolutely and undeniably a misunderstanding that should be cleared up.

On occasion, and usually "off

place, they would be expected to render their services *for free* and in the second place, they would have to be assured of "proper handling" which means that if they are subjected to "tests," an equal number of Spiritualists and an equal number of members of their investigating group must be present. To this they will not agree—claiming the Spiritualists are not scientific.

Even if they had a medium

cal Research, Duke University, College of the City of New York, Stanford University and all the rest of the group of this type have cautiously avoided the top-notch Spiritualist medium even as the top-notch medium has avoided them and I doubt whether the time will ever come when they sit down to talk the matter over rationally for the simple reason that no one can dictate conditions to the spirit world no matter

Another perfect score—Rev. Fred L. Felix, the Medium



Courtesy of The Jamestown Sun, Jamestown, N. Y.

Editor of *Psychic Observer* recording symbols on E. S. P. cards—as called out by Rev. Fred L. Felix. A perfect score, 25 out of 25, was recorded in this instance. Numerous trance and blind-fold billet medium, associated with organized Spiritualism, have been able to run through the "Rhine cards" without a miss. For the well informed Spiritualist, the procedure is elementary. Many phases of mediumship can be responsible: psychometry and clairvoyance are the generally accepted sources of the medium's correct naming of cards. Clairaudience is another phase that enters into the picture. In any case, to obtain perfect scores, spirit contact cannot be ruled out because the information (correct naming of cards) is passed on to the medium by A SPIRIT—usually their own guide. Whether the scientist likes this explanation or not, makes no difference.

the record," prominent trance mediums and clairvoyants have submitted to experimentation at universities whose Departments of Psychology delve in E. S. P., but as a rule, the top-notch Spiritualist medium is avoided. Only those "outside" the movement of Spiritualism, are invited to serve as guinea pigs.

Many have asked why during the past years, these universities have not invited powerful mental and physical mediums to serve them. In the first

to play with, they wouldn't even give the phenomena a chance to manifest, and even if they did they would fight over the results like dogs over a bone . . . then the dogs that "got" it (evidence) would go away somewhere and hide it so the other dogs couldn't find it—then go to the hiding place and take a bite on the sly—making sure no one would see them chuckle over it. (the evidence).

To date, the British and American Societies for Psychi-

how many degrees they have.

And so what has all this to do with psychometry? Psychometry is that phase of mediumship which when exerted, the medium is able to ascertain through finger-tip contact the nature of the article touched plus other data usually associated with actual spirit contact.

This phase coupled with independent voice and objective clairvoyance is the reason why Spiritualist mediums are able to ripple through the entire

E. S. P. versus Psychometry . . . CONTINUED FROM PAGE 2

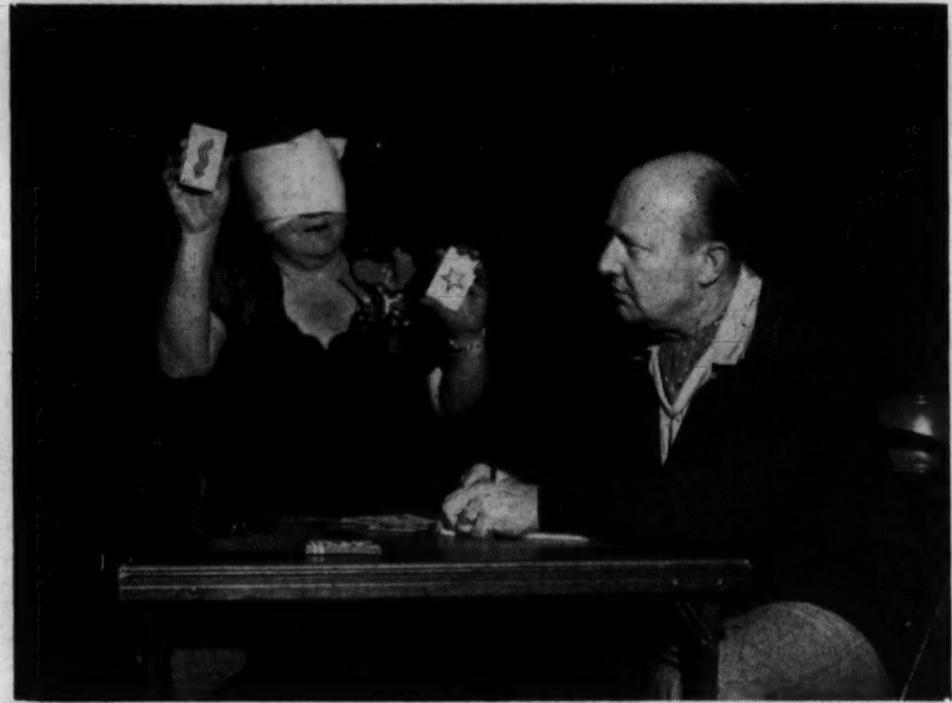
deck of 25 E. S. P. cards without a miss.

Over a period of years, through these columns, it is a matter of record that numerous American mediums, particularly the blindfold-billet readers, have considered the naming of the cards an elementary procedure—simply handled through various phases of mediumship but in all fairness to the E. S. P. enthusiast, the technique used by these Spiritualist

which their mediums work. The fact remains that when a top-notch Spiritualist medium operates, the results can, in no way, be classed as a law-of-average-guessing-contest.

In the past, records show that Maude Kline and Clifford Bias, when blindfolded, met with unusual success when called upon to run through the E. S. P. cards. There have, no doubt, been many other mediums in America who could, if

Another perfect score—Maude Kline, the Medium



Maude Kline, (*) blind-folded, runs through the Rhine E.S.P. cards, 25, without a miss, before members of the American Foundation for Psychic Research, Inc., at Jamestown, N. Y.

The editor of *Psychic Observer* kept the score. Again, the information is given the medium by A SPIRIT. In this instance, Mayflower, the medium's spirit guide, spoke independently (the voice audible to many) and thus transmitted the symbols on the cards to the medium, who merely repeated the words . . . as simple as that—if you are a medium.

(*) She is a missionary for the National Spiritualist Association; one of featured mediums at the recent N.S.A. Boston convention; and recognized as one of America's foremost mental and physical mediums. She resides in Los Angeles, California.

mediums is unlike the tedious procedure under which the Duke students operate.

The blindfold used by the Spiritualist medium, and their eyes are taped as well, takes the place of the beaver board partition which blots out the vision of the Duke students, and although these students do touch the cards, the experiment to date simply resolves itself into a guessing contest — at least from a Spiritualist's point of view.

Spiritualists have a right to this viewpoint just as much as their opponents have a right to heckle the conditions under

called upon, duplicate this.

Just recently, another medium added his name to the list. He was Rev. Fred L. Felix (see picture Page 2) who conducted experiments of E. S. P. several months ago at the American Foundation for Psychic Research, Inc., Jamestown, N.Y.

These experiments written up by a Jamestown Sun reporter were witnessed by members of the Foundation who attested to the fact that his eyes were thoroughly taped and blindfolded before the deck of E. S. P. cards were handed him.

Rev. Felix is pastor of the First Spiritualist Episcopal

Church of Toledo, Ohio, and during his visit to the Foundation, he also demonstrated direct-voice phenomena. In Felix's seances of this type, etherealization takes place in many instances at the same time the voice is heard and during the course of the special seance which was held for the editors of *Psychic Observer*, over 24 relatives and friends manifested. In addition, brief discussions about the future of Spiritualism were voiced by May Pepper Vanderbilt and Rev. E. W. Sprague.

A total stranger to the editors, William Jenkinson of New Bedford, Massachusetts, was a member of the circle. One of his spirit collaborators gave a name which when looked up afterward in the encyclopedia, proved to be correct. No one in the circle had ever heard of the gentleman whose name happened to be Frederick William Robertson, a one-time prominent English orthodox clergyman, who had been attracted to Mr. Jenkinson but heretofore had been unable to voice.

So therefore, there is nothing unusual for a recognized Spiritualist medium to go through the so-called E. S. P. tests, especially when you take into consideration the fact that all those already mentioned possess numerous phases of mediumship, psychometry being the most elementary.

And right here let me say that no well-informed Spiritualist thinks that all so-called phenomena is the result of spirit agency . . . not at all, there is much yet to be learned about "strange" happenings that occur as the result of human—in the flesh — intervention.

Whether this is conscious, unconscious, premeditated or deliberate fraud seems to have been the stumbling block that blinds most of the intellectuals who lightly approach psychic research.

When the time comes that the so-called intellectuals found in the present-day universities and psychic research societies start at the beginning and be prepared to accept the spirit hypothesis, then and only then will

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What is Thanksgiving ?

THANKSGIVING!

No more beautiful nor more powerful word in the English language. It is defined as an act of rendering thanks, especially to God; a prayer of gratitude; a public acknowledgement or celebration of divine goodness and mercies. Our republic has set apart a day each year for thanksgiving and praises to God for His gifts of love. Nearly all races for thousands of years have dedicated such a day in thanksgiving for bountiful harvests.

Thus we look upon Thanksgiving Day as a time for rejoicing. And so it is; and so it should be! For the meaning of the words "thanksgiving" and "praise" in the Old Hebrew, thus translated into the Greek and incorporated into our mother tongue, is "to be exceedingly joyful."

The praise you give God be-

By

Dorothy Campbell

cause you have received something that pleased you, that is not praise. That praise is not from the heart; it is only a receipt you would offer to God for gifts, a "thankyou note," given because of courtesy instead of love. The only praise and thanksgiving that men or nations should offer God is to be exceedingly joyous. So when your heart sings with joy you praise and you utter thanksgiving from the heart, mind and soul of you.

"I will sing praises unto the Lord," exclaimed the Psalmist.

That prayer came from the heart.

David, the Mystic, joyously sang praises to God in a thousand different songs. He was so filled with joy that in his gladness of heart he danced before the Sacred Ark when it was carried by his people to be placed in the Holy of Holies.

Do you thus praise *with all your heart?*

Then you engage in the most exalted thanksgiving.

A beautiful illustration of thanksgiving came from the heart of General Douglas MacArthur, commander of United Nations forces in Korea, after victory in the battered South Korean capital of Seoul.

Words that have come down the ages were uttered slowly and with great feeling by the American commander. The throng in the legislative halls of the ruined capital in low murmur joined with him. At the conclusion the devout sentiment was offered, "For thine is the kingdom, the power and the glory, forever and ever, amen." MacArthur's voice broke with his emotions.

In that sublime hour thankfulness welled up within their hearts. theirs was the thanksgiving for victory. But do we or can we praise when there are no signs of triumph or of victory? Are we exceedingly joyous in the midst of suffering, want, and woe? Can we not see that justice is never postponed? Can we not perceive the good even in the midst of that evil? Are we not aware of life's compensations?

"I do not wish more external goods—neither possessions, nor honors, nor powers, nor persons," exclaims Ralph Waldo Emerson in his essay on "Compensation." For, he concludes, the "gain is apparent; the tax is certain. But there is no tax on the knowledge that the compensation exists Herein I rejoice with a serene eternal peace.

"I contract the boundaries of possible mischief. I learn the wisdom of St. Bernard, that 'Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.'

Can we not discern that in every untoward condition there is good deserving of our praise? That "in the nature of the soul is the compensation for the inequalities of condition?" as Emerson observes.

So, on Thanksgiving Day—and before and after that day—lift up your eyes unto the hills, from whence cometh your help. Look for the holy and lovely with eyes of imagination. Surely you can be happy because God has made you in his image even if you have received no other gift from life. Seek not to bribe God to give you good by spurious thanksgiving. Rejoice and be exceeding glad for what you are.

God's world is rich, all right! Give out the riches that have already been given you and they will come back, heaped up and running over. We can find naught so dear, so sweet, so graceful as this attitude of thanksgiving and praise.

E. S. P. vs. Psychometry

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they be able to present any worthwhile data to the world.

It is not even necessary for them to start with and accept this spirit hypothesis but when confronted with it as the only explanation, they should see it for what it is but instead they throw up their hands and run like a "pack of scared rabbits" simply because their threadbare theories and high sounding phraseology have been blasted by facts.

It is difficult for an intellectual to release preconceived ideas and admit that they do not know it all. And then, too, it is the fear that they may be sneered at by their fellow companions and be the subject of name calling (i. e.) "soft-brained," "gullible" and "unscientific."

And so, as it appears today, the intellectuals who feel it is their duty to prove survival when it has already been proven, will have to do without the services of the world's top-notch mediums and at the same time, the top-notch mediums can serve their own groups as they have been to these many years and with "tongue-in-cheek" all "dyed in the wool Spiritualists" can look upon these groping intellectuals with pity because it is doubtful whether they will ever learn the truth of the statement: "Even as little children"

BY FRANK J. McCARTHY

A PSYCHIC OBSERVER Feature

Spiritualist Notebook

Can one look for a beginning any more than an ending to that which is eternal? Certainly not! There can be no limits set, just as there can be none for infinity. The universe is without beginning, and the human soul likewise is of that unchanging nature which is beyond the comprehension of man's physical senses or his reasoning *per se*.

There is no religion which does not recognize the existence in human beings of a part which does not undergo changes like the body—an entity which is complete and undecaying. The word most commonly used to refer to this eternal and inviolable part of man is "soul." Although many religions regard this as a "subtle body" able to survive the material body, they hold it as responsible for the sins committed in corporeity. They speak of rewards and punishments and variously describe heaven and hell accordingly.

True Occultism conceives of the soul as above both physical and subtle consideration. It cannot be subjected to individual recompense or retractions, because it is part of the Whole. The soul is eternal, and although it abides for a time in a mortal body, it remains unchanged and goes on forever and forever.

There are some who confuse the soul with the mind, but man's thinking, we know, is as subject to change as his body. As different light rays move at varying rates of speed, so the body and mind, similarly allied to each other as the colors red and green, move with different speeds and so give an entirely different impression to the senses. Like the body the mind is a mere instrument of the soul.

There is a nucleus in man which is indestructible and is deeper than his mind and body,

What The Soul Is!

the movements of which it observes and comprehends. The soul might be called the amplifier of mental and physical experiences, or the current which gives life and meaning for a time to earthly activities and ideas. A bulb wears out, but the electricity which made it function goes on and on.

The "revelation" of the Hindus, known as "*The Vedas*" use the words "*Eye of the eye*," and "*Ear of the ear*" to describe the operation of the soul. The mind itself is but matter. Without the inner light of the soul, it could not function any more than the senses could perform their offices. That most ancient and sacred of the Sanskrit works, "*The Vedas*," says further: "*That which cannot be seen by the eyes, but by which the eyes see, know that to be the soul.*"

That which is deathless is also birthless. The soul has neither beginning nor end and saw not its creation with the birth of the body. Said the great poet Goethe of the soul: "It is like the sun, which to our eyes, seem to set in night; but it has in reality only gone to diffuse its light elsewhere." "*Everything here, but the soul of man, is a passing shadow. The only enduring substance is within,*" said Channing. Thinkers of all ages are agreed that whatever is created is destroyed but that which knows no end knows also no beginning.

We love the words of the great Declaration of Independence and wish to see it operate as far as civil liberties and material opportunities are concerned, but we know that it is not true in every regard. All men are NOT born equal according to the impressions upon our senses and our minds. Some are attractive in appearance; others, ugly. Some are strong; others, weak. Some enjoy good health for years; others are predisposed to illness.

Is this inequality the designed purpose of a just and merciful God? Is there compensation in the belief that the unattractive will be made beautiful; the poor, rich; and the maimed, whole in an afterlife? No, we must look for causes as well as effects. Readjustments after death are not any more important than the controlling factors before birth.

Heredity is only part of the answer. A theory of previous births, according to Hinduism, is essential for understanding innate traits and tendencies, for habits are the result of repetition. Shall we say that the soul is drawn to certain parents and a particular body?

By the law of affinity the soul chooses those instruments which will best develop its unique characteristics. Is this theory of Reincarnation not a more satisfactory explanation of life after death than the materialistic one of annihilation or the reward and punishment idea? Man must have the chance of self-correction.

How many crimes are committed in a moment of emotional upheaval — often caused by circumstances beyond the individual's control! The theory of Reincarnation gives man other chances, opportunities for self-perfection which the soul desires. Man learns to bear

(CONTINUED PAGE 6, COL. 3)

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What I Observe

By

R.G. Pressing

Disgruntled Researcher

This "blast" was provoked by a timely letter received from Fern L. Halbur, 10861 Vineland, Sun Valley, California, who is disgusted with Hereward Carrington's attitude.

Mrs. Halbur writes, "I am enclosing a clipping with the heading 'L. A. Ghosts? Nary a Spook in Town.' This article, written by Bob Johnson, proves that Dr. Carrington lets us down with total despair.

"I have read many of Dr. Carrington's good books, and it is my personal opinion that he is either a publicity seeker or a very narrow-minded bigot."

The Los Angeles Mirror, September 23, 1950, clipping, sent by Mrs. Halbur, recites an interview their reporter had with Dr. Hereward Carrington, Director of the alleged American Institute in Hollywood.

The story says that Dr. Carrington (69) has devoted fifty years of his life to "ghost-chasing," and quotes the eminent doctor as saying, "I am terribly disappointed by the ghosts around Los Angeles. They aren't worth a tinker's dam."

Now, Dr. Carrington is an honorable man. He has written a number of books on the subject and when 19 he had a promising career as a Psychic Researcher but, like all alleged conjurers, down through the years his mind has been poisoned with the idea, not uncommon among magicians, that he could duplicate everything and anything that happens in a seance room. It is a pity that men like Carrington can devote fifty years of their life to this subject and then make a statement to a newspaper reporter to the effect that "The really good mediums I have known I

can count on the fingers of one hand, and none of them are here in Los Angeles."

The article doesn't differ too much from others published in New York City as a result of interviews with him.

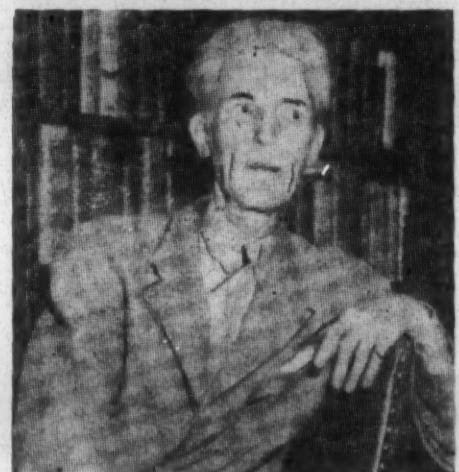
Over ten years ago, when I visited the eminent Carrington in his Greenwich Village flat, I asked him why he took such an attitude. Not receiving an answer, I intimated that with such an idea he would never get anywhere with psychic research, in N. Y. C. or anywhere else, because no self-respecting medium would care to devote their time to be researched by a man who would play tricks on them and attack them when their back was turned.

And then, too, why is it that not only Carrington, who on occasion has been an exception, and all the rest of the alleged psychic researchers seem to think that mediums should give their time to them *for free*? This is something I have never been able to understand.

They have tried to sell the medium on the idea that if they

Carrington's Plight

It is a pity that the marvelous work done by this great psychic researcher has not stimulated his very soul but alas frustration permeates his very being so much so that he would turn against the mediums through whose instrumentality his life's work depended.—ED.



Dr. Hereward Carrington

" . . . none of them (GOOD MEDIUMS) are here in Los Angeles."

charged a fee they would be commercializing their gift and of course, they told them this would never do.

But does Carrington mind commercializing on the data he receives in the seance room or does he refrain from selling tickets to the seances that he arranges? Does he pocket all the money himself? If he does, of course, that is not commercialization.

Down through the years, most of the psychic researchers have sold the medium a bill of goods and expected their seances, in fact a series of seances *for free*, just because they said they were

(CONTINUED NEXT PAGE)

What The Soul Is!

CONTINUED FROM PAGE 5, COL. 3

his suffering and to accept "the whips and arrows of outrageous fortune" with equanimity. He is inspired to build his future with wisdom and faith in the effects of his own actions. Could any religion be more socially ethical, then, than Spiritualism?

The soul is spirit! It is not shot down by guns or destroyed by atom or hydrogen bombs. It is indestructible, birthless and deathless. The effects of the body upon it are nil, for it does not know hunger, thirst, disease or decay. The sins of life are but mistakes due to ignor-

ance, and they leave no indelible mark on the pure beauty of the soul. They may hinder its progress for a time, but they can never destroy it.

Neither can virtue nor worldly accomplishment add anything to its glory although both remove barriers and help to manifest the self-existence divinity of the soul. It is free, unbounded, perfect, a reflection of the One Soul. The goal of man's spiritual evolution is to reunite the reflection with the Universal Soul!

truly qualified psychic researchers.

Everyone knows that valiant souls, who have done the real research in the past, Lodge for instance, paid their mediums well for their time.

Furthermore, there are few records where mediums who sat for free, even though results were positive, that mention was made of it in journals by these societies. On the other hand, history also shows that those who treated the mediums like human beings received a wealth of evidence and were not afraid to say they were Spiritualists.

And so after fifty years, Dr. Carrington appears to be an aged, disgruntled psychic re-

searcher for he says, "People here (meaning Hollywood) will pay some fake \$5 for a consultation, but ask them for a dime for scientific research and they take you for a nut."

If Dr. Carrington spent as much time trying to ascertain the degree of mediumship possessed by various mediums instead of trying to have the world think he was going to prove survival for the first time, he would have gotten somewhere. Instead he seems to have spent forty-nine out of fifty years chasing ghosts. That, of course, always makes headlines in a newspaper; and no conjurer-magician, or alleged psychic researcher can sell a book or get a public engagement without it. This "secret" was Houdini's stock in trade.

In 1948, I talked with Carr-

Trumpet-in-the-light Demonstration



Courtesy of The Denver Post

This picture, taken in a "sample room" of The Albany Hotel, Denver, Colorado, shows Rev. Pearl Ashbrook (second from left in flowered dress) demonstrating audible spirit voice—trumpet in the light—mediumship before a mixed group—Spiritualists and newspaper reporters.

Others in photograph: S. M. Clark, Eaton, Colorado; Beulah M. Edwards, Detroit, Michigan; W. H. and Ida Eggers, St. Louis, Missouri; Mrs. K. R. Smith, Great Falls, Montana; and Rev. Alice W. Tindall, Washington, D. C. (Second from right)

searcher for he says, "People here (meaning Hollywood) will pay some fake \$5 for a consultation, but ask them for a dime for scientific research and they take you for a nut."

There is no love for mediums in the heart of a man who will make that statement, and it is pathetic to read what these eminent gentlemen write under the guise of being authorities on psychic research. It seems that they spend most of their time worrying about squeaky floors, examining alleged haunted houses, and chasing poltergeists up and down dark alleys; most unbecoming

rington in his Los Angeles Vine Street Studio and again plead with him to get off his high horse and spend his later years in presenting something to the world that he could be proud of. He is an intellectual man and has a wealth of knowledge stored up. This, in conjunction with his well-stocked library, would be an ample starting point even now, but could he expect to have the respect of Spiritualists when he submits to these interviews and makes statements such as have been printed in the Mirror?

When will psychic researchers learn that they can not re-

search unless they have the co-operation of the top-notch mediums? And these mediums say that if they are going to give away their mediumship they would rather be of help to some soul who is in great need. There are few mediums in America today who do not offer help to those in need *without a fee* and most assuredly, the intellectual psychic researcher of today is not in need.

And so after fifty years, Dr. Hereward Carrington's work has gone for naught. He thinks so else he would not have made such statements — statements made only by a man who is ready to throw up his hands and say; "I have failed." If he has, it is no fault of the Spiritualists. He has knocked them at every opportunity, even from the public platform and now wants to find fault with those who will not donate one dime to his type of research.

That Strange Attitude

For a number of years, I handled the publicity for Lily Dale and Cassadaga camps; also a number of Spiritualist conventions.

Newspapers in towns closest to these activities usually expressed a desire to co-operate, but rarely instructed their reporters to remember that Spiritualism is indeed a religion and, as such, deserves respect.

In almost every case, these reporters possessed "*that strange attitude*." Either they were bewildered after witnessing psychic demonstrations or looked upon their job as just another assignment, always allowing their preconceived ideas to color their stories.

At the recent Federation Convention in Colorado, the *Denver Post*, evidently having sensed a story, sent their reporters and cameramen to get what they called action shots—meaning pictures of mediums while conducting message services.

No one, even the person who handles the publicity, can be certain just what reporters will write. If favorable, sometimes their stories are killed at the city editor's desk; if unfavorable,

CONTINUED NEXT PAGE

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(P-296)

WHAT I OBSERVE . . . CONTINUED FROM PAGE 7

A Natural Attitude

tions, and occasionally a *pro* article appears or a story that winds up with the phrase, their stories are always printed and the Spiritualists receive blazing headlines with the caption "Ghost" and "Spook" prominently displayed. This chance always has to be taken.

In the case of the Denver Post, and possibly because it is the first time that a Spiritualist Convention has ever been held in their mile-high city, they were most co-operative. For the first two days, their stories were commendable. A picture was taken of Rev. Floyd Humble while giving public clairvoyance and after this gesture they asked the same old question: "Can I attend a Seance."

Rev. Pearl Ashbrook, Denver medium, volunteered and three reporters were sent to the hotel to attend one of her trumpet-in-the-light seances. The fact that a short story was printed about this seance is sufficient evidence that they were dumfounded. Two reporters were impressed even to the point where they fired a volley of questions at Rev. Ashbrook and also myself, all of which we attempted to answer in a straight forward manner. (See picture this page.) They even permitted me to dictate the captions which were to accompany the pictures they took but these were not printed. However, I was able to get copies of these pictures from the photographer.

Those witnessing the trumpet-in-the-light demonstration (See Illustration, Page 7)

were: Leslie M. Schippers, Jr., Blackduck, Minnesota; Joan Hightower, Denver, Colorado; Marjorie E. Woolley, Detroit, Michigan; H. E. Paterson, Detroit, Michigan; Opal and Floyd Reesk, Greeley, Colorado; Mildred J. Alden, Keenesburg, Colorado; Ida F. and W. H. Eggers, St. Louis Missouri; Mrs. K. R. Smith, Great Falls, Montana; A. R. Ely, Englewood, Colorado; Dr. and Mrs. H. R. Barnes, Amarillo, Texas; S. M. Clark, Eaton, Colorado; Beulah M. Edwards, Detroit, Michigan; and Hazel Rude, St. Louis, Missouri.

pect them to be perfect.

I realize that this statement can be misunderstood but Spiritualists who take a like attitude think of their mediums much as a mother does her children. Any mother (or father) can punish, scold and take to task, and sometimes over trivial things, any of her children anytime that they so desire; but let the next-door neighbor or the woman hanging out of the apartment window cast aspersions upon their children, they will rise to their defense even to the point of being most un-

Editor blasts the Denver Post reporters



Courtesy of The Denver Post

After a demonstration of trumpet-in-the-light before *Denver Post* reporters, the editor of *Psychic Observer* attempts to answer a volley of questions fired at Rev. Pearl Ashbrook. The editor is disturbed but the medium appears to be satisfied with his answers even if the reporters doubted . . . doubted? — probably not, but the fact remains that the favorable impression, evidently created, could not budge the City Editor of the *Denver Post* because not one line of this reporter's story appeared. If, however, the reporters thought the demonstration a hoax, and written their story in that vein—then ALL the pictures taken "on the spot" would have appeared; together with the old familiar expose' ballyhoo.

The mediums, because they are the life blood of the Spiritualist movement, come first and like all people they, too, have faults. Most of the accusations hurled at them have to do with what could be called human frailties possessed by all peoples to some degree or another, and so long as mediums have to be people there is no reason why anyone should ex-

pleasant. It is a natural trait possessed by all who have that undefinable love.

Sometimes mediums feel they do not need the protection of those who love them, honor, and literally kiss the hem of their garment. Rest assured they do and so long as they have loyal followers, they will always be able to stand the ordeal of criticism and attack.

THE SEALED ENVELOPE

**"STUNNING EVIDENCE
THAT BEATS ANYTHING
I CAN REMEMBER"**

Emily Grant Hutchings

Toward the close of the summer camp season, one of my friends returned from her first visit in Chesterfield. She had been invited by a group of serious and convinced Spiritualists, from whom she accepted at face value all they believed or had realized from years of seance-room experience.

The original motive of doubting curiosity had definitely given way to earnest desire for understanding and knowledge. One who was very dear to her

I took with me a sealed envelope containing a question or a challenge to some collaborator, at the other side of the curtain between the Here and the Hereafter.

As my fund of information and conviction increased, I grew ashamed to ask favors. The time allotted to me might be employed to better advantage by clearing up the doubt in the mind of some heart-hungry mortal who had need of solace or assurance. My last sealed envelope was submitted

you happy?" and she had signed it: "Sister Sue." Her name was not Susan and the spirit addressed was not her brother. Had the medium read the words, they would have conveyed nothing.

The billet-reader did not mention what was on the card. Instead, she described the accident that brought release to a sick man whose case was hopeless. There was nothing in the message that would have arrested the attention of the audience, intent on receiving word from

An EMILY

GRANT HUTCHINGS Feature

had "crossed the Border," and she had a substantial stake in the realm of spirit. Prior to her departure she came to me for enlightenment.

"*I do so want to believe,*" she began, knowing full well what I believed. "*It would make such a difference, if I could be sure.*" So I tried to prepare her for dark seances, trumpet in the light, materialization, the independent voice and the variations of trance and conscious mediumship. Somehow we failed to touch on the most familiar of all manifestations, billet-reading.

Early in my quest for proof of survival, I visited many Spiritualist churches. At times,

to Arthur Ford, in the course of a series of lectures at Alhambra Grotto in St. Louis fifteen years ago. I had forgotten it, and many similar ones, when I spread upon the table a feast of spiritual possibilities for the hungry soul who was going to Chesterfield.

At the end of a week she returned. To my surprise, the truth of survival had reached her through a message delivered at a general meeting by a young medium from a distant city who had no means of knowing that a long-drawn-out engagement had been terminated by a tragic death.

With a hand that trembled she had written: "*Dearest, are*

loved ones who had gone on; but to my friend it meant all the difference between doubt and certainty.

As I turned the experience over in my mind, I began to recall similar incidents in my long quest for proof of survival. One of the most illuminating I have already mentioned.

This was my first meeting with Arthur Ford. Four of us, Charles and Madeleine, Edwin and I, went early to the Alhambra Grotto, so that I might present to Mr. Ford an inscribed copy of my book, *Where Do We Go From Here?* We had many friends in common, and a ten-minute chat

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The sealed envelope . . . CONTINUED FROM PAGE 9

might have given him tips for all four of us, so we determined to be "cagy" in the phrasing of written messages.

What my husband wrote I have never known. Later I learned that he had made two attempts at framing an appeal to some one in spirit, then had torn the cards into the bits and deposited them in his pocket. Charles addressed his appeal to his father, for guidance in business. He wrote it carefully in French, then set down the literal translation in English and signed his father's name. Not even his wife knew what he had done.

My message was addressed to Edwin's younger sister Ethel, who had died four years after our marriage. I asked bluntly: "Are you really there when your brother feels you standing behind his chair?"

Mr. Ford was in superb form that night. Clairvoyance, clairaudience and soul-projection were combined in the manifestations that thrilled a skeptical and astonished audience. When it was over Charles' envelope and mine were returned to us, the seals unbroken.

To the first of these, the medium had said, after a perplexed pause: "You are not John S. C. That's your father's name. He tells you 'This year stress annuities,' so I take it, you are in the insurance business and have contact with teachers who find it hard to save enough for their old age. Why did you translate the question? Did your Father read French, or were you afraid I couldn't? He asks me to tell Madeleine her mother-in-law is here and sends love."

This brought a hearty laugh from a score of friends who knew the facts behind this demonstration. My experience was in some respects more searching. When after a few minutes my envelope came into the medium's hands, he laid it aside and proceeded to describe Ethel as completely as if she had been standing there beside him.

There ensued a curious conversation. He put the questions to her audibly, then repeated

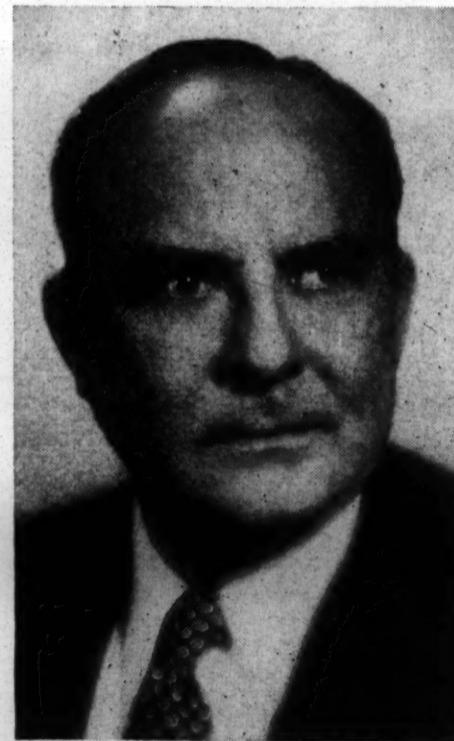
her replies, which he alone could hear: "Why didn't your brother put his envelope in the basket? What did he do with it?"

"He wrote two of them, wasn't satisfied, tore them up and mailed them in his left coat pocket."

"Why did he do that?"

"You don't know my brother. With him everything has to be letter-perfect. He always tears up things that don't suit him."

We who listened were astounded. As writer, librarian, editor and proof-reader, my husband has prepared hundreds of reams of copy for the printers, one of whom com-



Arthur Ford

plained that he "could see a misspelled word or a typographical error before he turned the page." It remained for Ethel Hutchings, who had died at fifteen to find the word, "letter-perfect," to describe him.

One other experience, taken at random from my memory notebook, must be added for the sake of illustration. It harks back to the days when the Church of Cosmic Science held Sunday evening services in the auditorium of the Wednesday Club, the most exclusive women's club in St. Louis. Across the street stands the Second Presbyterian Church, high class and socially prominent.

During the summer months

there were no evening sermons, most of the members having left the city. So it often happened that those who came to the Altar of the Elect, found the doors shut, and a gay crowd of young people on the steps of the Wednesday Club.

Dr. Will Erwood was our pastor and lecturer. Myrtle Brown gave the message service. If for any reason she could not be present, I filled in with a talk on my experience as a psychic investigator, and Dr. Erwood did the billet-reading, a task for which he had little taste. It was our custom to request regulars and strangers alike to write billets and leave them with one of the ushers before entering the auditorium.

Envelopes were provided, which the newcomers were advised to seal and distinguish by some identification mark on the outside. These were brought from the vestibule while the last hymn was being sung by choir and congregation. Mrs. Brown sat on the rostrum in full view of the audience throughout the lecture. Whenever possible, my small group of church workers and skeptical friends occupied the front pews where we could watch her every movement, not to guard against collusion but because we wanted to be near her.

There was no lowering of the lights when she arose from her chair walked to the lectern, took the basket of billets from the usher, dumped them in a heap on the reading desk and began to run her fingers through them. She wore no mask or blindfold; but from where I sat I could see that her eyes were veiled, and her movements were languid, as if she were in what Dr. Hyslop called "sunbeam trance."

There was no trance. She was "all there," yet with the spiritual senses alert. Once I asked her how she knew which billets to select, since she could not possibly respond to all of them.

She explained: "I work my hands through the mass until one of them sets up a tingling

The sealed envelope

... CONTINUED FROM PAGE 10

in my fingers. I take it out and look at the identification, asking the writer to arise and make some kind of acknowledgement. If they remain seated, either because of skepticism or fright, I pass on to the next one. By the time I get into the swing of message-bearing, the entire audience is under a heavy fog. I see nothing but a billowing mist. It's weird how the form of the person I am serving rises up out of that fog. I seldom see more than the head and shoulders. That fog makes a blindfold bandage unnecessary."

Volumes could be written around the evidence for survival that emanated from that mist-veiled auditorium. The most dramatic events were often too personal for publication. However the one I wish to relate was told over the radio in the early morning newscast the following day. Hence I feel free to give it in detail.

As I recall it after sixteen years, the name of the visitor that Sunday evening was Miss Reed, that of her employer was Dr. Sangster. These may be incorrect. I am sure the city referred to was Muscatine, Iowa.

At a quarter before nine, when Dr. Erwood was winding up a brilliant oration, I saw Myrtle start, rise to her feet and look toward the windows that might give a view of something happening out there on Taylor Avenue. I heard no sound that could have startled her. Shaking herself, as if to rid her mind of a momentary fright, she relaxed in her big comfortable chair, and the lecture continued.

This was followed by a hymn, and the basket of billets was brought from the vestibule. As Dr. Erwood retired to his chair she took his place and, contrary to her well-established custom, offered a prayer to the Father-Mother-God for those who had met sudden death. It had been probably twenty minutes since she had sensed something that must have prompted the unusual procedure.

A long moment she gazed out over the crowd as the mist,

visible only to her, settled over our heads and bodies. Already I knew what was going on; but my own mediumship was too feeble for me to sense what was brought to her ken. One after another, she rejected the envelopes she had taken from the pile on the desk.

Finally she said: "Is there a Miss Reed in the audience? If so, please stand. I have a message for you, and I can't get started until it has been delivered. The Miss Reed I want is not from St. Louis. The message is from Dr. Sangster, and he tells me it is urgent."

It so happened that the young woman summoned had come in late and was seated near the left hand aisle, the side of the auditorium nearest to



Myrtle Brown

Taylor Avenue. My friends who surrounded her told me later that she leaped to her feet, looked toward the doors leading from the vestibule, expecting to see either Dr. Sangster or a boy with a telegram. As she beheld no one she said sharply: "I am Miss Reed. I am Dr. Sangster's secretary. Please give me the message."

"He came in while we were singing," Myrtle said gently. "He wants to spare you the shock. He stands here beside me. He tells me it was your mother who got you confused when you left the Roosevelt Hotel and came here. You were looking for a picture show, to while away a lonely evening. She knew what was about to happen. It was unavoidable, and it is better so."

"I don't understand," the young woman stammered. "My mother is dead. She believed the dead could speak. But Dr. Sangster is not dead. I told him goodbye this morning. There's nothing the matter with him that rest won't cure. That's why he is giving me a vacation."

The substance of her hectic outburst was preserved by one of my friends close at hand. From where I sat I could catch only a jumble of frightened exclamations; but Myrtle's voice was strong and reassuring:

"He wants to tell you, it was his heart. It was not his intention to take his wife and daughter with him. Still, it is better so. They would have had hard sledding without him. His great concern is for you. You turned down a better job to stay with him. It is still open for you. He wishes you godspeed."

With a muttered, "I'll have to call Muscatine, long distance," the girl ran up the aisle and out of the building. She was too frightened to ask whether there was any charge for the long-distance message she had received. The following morning my telephone rang while I was preparing breakfast.

A member of the original Friday morning class demanded: "Emily, is your radio on? Did you hear the broadcast from Muscatine, Iowa? At quarter before nine last night, a Doctor Sangster and his wife and young daughter were instantly killed, when he lost control of his car and ran into a stone wall." He was suffering from heart disease. He's the man Myrtle brought in to warn his secretary. She was the Miss Reed who sat next to me. We've had some stunning evidence, but this beats anything I can remember."

EDITOR'S NOTE: Emily Grant Hutchings, author of the book: "Where Do We Go From Here," resides at 2336 Tower Grove Ave., St. Louis, Missouri.

Arthur Ford, nationally-known medium, conducts a church in Florida. His address: 831 Pizarro St., Coral Gables. Myrtle Brown, whom Mrs. Hutchings has sat with over 1000 times, lives near St. Louis.

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In this series of four articles, G. Eustace Owen, son of the world-famous G. Vale Owen, will explain the content of his father's greatest contribution to the cause of Spiritualism. For years, these four volumes were out of print. Now they are available—see footnote.

1. The Lowlands of Heaven

Twenty-eight years ago parts of the Vale Owen script were first brought to the notice of the reading public, when the late Lord Northcliffe used them serially in the Weekly Dispatch. In the same year the first four volumes appeared under the general title 'The Life Beyond the Veil.'

They were published also in other English-speaking countries, and translated into several European languages, and into Japanese. Surely communications from another world had never been advertised so widely in this!

To me it seems a pity that the fifth volume which followed (*The Outlands of Heaven*), having become detached in the public mind from the other four, has never been reprinted. Yet it is an integral part of the same script, and deals with similar subject-matter in the same style. However, being out of print, it will not be made the subject of these articles, which will be concerned with the four volumes.¹

The first, 'The Lowlands of Heaven,' contains messages from Mr. Vale Owen's mother

¹ Recently reprinted by The Greater World Association; order from: Psychic Observer, Inc., \$2.00 per volume.

in spirit life, who acted as amanuensis for a band of spirits, so linking up with her son, the earthly amanuensis. Astriel, one of the band, at times 'came forward,' as it were, and gave teaching on his own behalf on subjects of scientific interest.

Spiritualists are familiar with much of the information

nal career is described in language of great beauty; living-conditions, magnificent estates and buildings, their cities, rest-camps, temples, schools and universities. Deeper principles of their life are illustrated by instances, by anecdotes and parables. Everything conforms with the infinite wisdom, love and power of our divine Parent.

Here is a passage explaining certain conditions in the Summerland:

'As we gaze out over the wide plains and valleys of the Heavenly Land, we are scarce able to remember the effect of the atmosphere of earth as it had relation to our vision of terrestrial things. But we do remember certain qualities which here are absent.'

'Distance is not obscured, for instance. It fades away. Trees and plants do not appear for a season, and then die. They bloom perpetually, and then, when plucked, they are fresh for a long time, but they do not droop and wither. They, too, fade, or melt away into the atmosphere. This same atmosphere is not always white.'

'In the neighborhood of the City of the Prince Castrel there is a sense of golden sunshine all around. It is not a mist, and does not obscure, but bathes all things in its golden radiance without invading the various colors themselves.'

'In other places it is of a faint pink or blue. And every region has its own peculiar tint, or sense, of

(CONTINUED NEXT PAGE)

Psychic Observer

Life beyond the veil... CONTINUED FROM PAGE 12

color, according to the nature of the people and their employment and bent of mind.'

The keynote of everything is LIFE. Houses vibrate with it, plants also. Trees grow as trees grow on earth, but they have a responsiveness to the buildings; different kinds of trees respond more to one house than to others and help the effect and work for which that house was erected. The script, of course, contains more than word-pictures of scenery and the visible circumstances of life there. It gives us an ethic, philosophy and science greatly needed in this troubled world to fit us for the next.

For instance:

'Thoughts, which are the effect of spiritual action are seen in the effect they, in their turn, produce on the environment of the thinker, and not only are seen, but felt, or sensed, by us in a more accurate and intense way than with you... When we think anything intensely our

SUMMERLAND

GREEN, Clara (90) Los Angeles, California; survived by one daughter, Ruth, and one brother; a devout Spiritualist; Rev Minnie M. Sayers officiated

JONES, Lois (75) wife of Luther Jones, founder of the Michigan State Spiritualist Association, also one of the founders of the N.S.A.

LOCKRIDGE, Rev. Flora (88) M.S. S.A.; survived by sister, Mrs. E. M. Kaiser. Rev. Lockridge was oldest ordained Clergyman of M.S. S.A., also one of the founders of the N.S.A. Rev. Peter Evert, officiated.

MEWHERTER, Elmer (65) Dravensburg, Penna., September 27th; member of First Spiritualist Church of McKeesport. Survived by wife, Cecelia, one brother, and four sisters. Rev. Melvin O. Smith officiated.

PHILLIPS, Clarence O. Phillips (46) Los Angeles, California; Survived by mother and two sisters. Rev. Minnie M. Sayers officiated.

SARGENT, Rev. J. Willard (76) Spokane, Washington; ordained N.S.A. minister, trance lecturer, well known in Los Angeles and Spokane.

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wills are able to produce an outward manifestation which is really objective to those who behold it.'

'Prayer is not merely the asking for something you wish to attain. It is much more than that, and, because it is so, it should receive more careful consideration than it has yet received. What you have to do in order to make prayer a power is to cast aside the temporal and fix your mind and spirit on the eternal. When you do that you find that many items you would have included in your prayer drop out from the incongruity of their presence, and the greater and wider issues become to you the focus of your creative powers. For prayer is really creative, as the exercise of the will, as seen in our Lord's miracles, such as the Feeding of the Five Thousand.

'There are appointed guardians of prayer here whose duty it is to analyze and sift prayers offered by those on earth, and separate them into divisions and departments, and pass them on to be examined by others, and dealt with according to their merit and power. In order that this may be done perfectly, it is necessary that we study the vibrations of prayer as your scientists study the vibrations of sound and light.'

Astriel has much to say concerning vibrations. One interesting point is converting one kind of vibration into another (*kind*, not *rate*, of vibration). Their students study them, and learn how to handle this transmutation of vibrations; 'sorrow' vibrations, for example, are turned into 'joy' vibrations. This gives us a deeper understanding of Jesus' words, "Ye shall be sorrowful, but your sorrow shall be turned into joy."

These vibrations are not merely mechanical but have an essence of vitality in themselves. By that vitality spirits can appropriate and use them, because they are the connecting link between their wills and the outward manifestation. They are phenomena of the deeper life which envelops all things. By them, as raw material, spirits can build up durable things, such as houses and other buildings.

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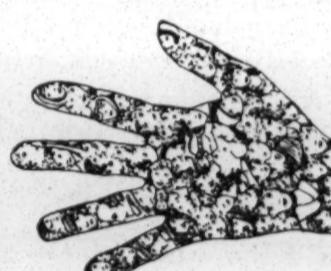
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More "Cries In The Wilderness"

— Will Mankind Heed —

Napoleon's Message?

There is a saying: "It is not what is said, but who says it," and then another: "The text of the message is important, not the author." Another paradox to conjure with and those whose job it is to edit a Spiritualist newspaper find that, as each day goes by, there is much which may at first seem to be important that later proves to be unimportant.

By the same token, a quick glance may relegate an article to the waste paper basket, when, after some thought, this same article may be of great importance. Either way, there are always a few who quibble and argue no matter what appears in print . . . if the text does not fit in with their preconceived ideas.

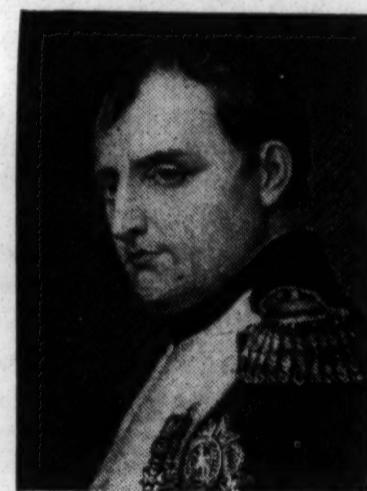
Is it any wonder that, down through the years, ever since the first Spiritualist paper was published, there have always been differences of opinion regarding the truths of Spiritualism and its teachings?

The greatest differences arise, however, when people try to catalog and explain away instead of trying to understand the meaning of the philosophy and the real purpose of mediumship.

Thousands of "dead" people communicate. Many can communicate under all sorts of conditions and the fact that they do, does not take away from the thing itself, to wit: spirit communication *per se* has been proven, but the argument arises when those in high places, and those in comparatively low places, try to legislate who is to manifest through whom, what they should say when they speak, how they should say it or whether they should say it at all.

Most of the spirit communi-

cators have a message, hence the phrase: "message-service." For over 2000 years, millions and millions of words have been spoken through trance mediums, automatic writing, direct-voice, etc. Most of the philosophical teachings have been illuminating and if followed by



Napoleon Bonaparte

"...then will Christ's kingdom come on earth."

those who had the opportunity to read or hear the text, a better world would have already taken form. There is no use to blame our orthodox brethren for their failure.

In fact, we need not blame any religious group or sect nor should we blame these great souls who have tried to communicate — blame them in the sense that their messages of love and hope seem only to have been "cries in the wilderness."

The only message spirit people have today is that they did not die but that does not seem to be enough for people in this busy world. They want to have a million questions answered and even when answered, they do not heed but sometimes do just the opposite.

By The Editor

I have in mind a communication submitted by A. V. Bragg, 1605 "J" Avenue, National City, California. Mr. Bragg has been a correspondent of ours for over ten years. His integrity is unquestioned.

During the F.S.C.A. Denver convention, I met a personal friend of Mr. Bragg, the noted spiritualist healer, V. Irving Batchelder, San Diego, California. I asked him about the *Bonapart* message which will conclude this article and after my conversation with him, I decided to publish it.

The message, received recently through the mediumship of Dr. H. Robert Moore, late president and pastor of San Diego's Fraternal Spiritualist Church, was held up for some time awaiting certain testimonials which were promised by Mr. Bragg. These have since been received and in part they read:

"I received many messages and letters and witnessed his (Dr. Moore's) work through many years." —Mrs. M. M. Voss, 4836 Delmonte, San Diego, California.

—xx—

"I was a student of Dr. Moore for several years. I received the messages and letters which were very wonderful and true." —Amie Gray, 1502 Second Ave., San Diego, California.

—xx—

"I was a student and also received spirit messages from Luther Burbank through Dr. Moore." —James Lakin.

—xx—

"I received numerous messages at the church." —Henry H. Hancock, 1706 30th Street, San Diego 2, California.

—xx—

"I have received similar letters through Dr. Moore." —

Psychic Observer

Will mankind heed Napoleon's message? . . . CONTINUED FROM PAGE 14

Dorothy Schindler, 3506 Curlew Street, San Diego 3, California.

—xx—

"At the apartment of Dr. R. H. Moore, I received a wonderful letter from Clarence Darro. I held the slates all the time, and also received many black paper messages therein. I was in his class for several years. It was wonderful." — Brittormarte Griffin, 244 West First Street, San Diego, California.

—xx—

You have read the testimonials submitted by those who have vouched for the mediumship of the late Dr. H. Robert Moore . . . now read the Bonaparte message, received through him some time ago.

Bonaparte's Message

"I have been permitted to use this power to convey a few thoughts to you and the world in which you dwell. I have been informed that your mission is that of carrying to the blighted hearts of your brothers the joyous message of man's immortality or victory over death, and at this time, I wish to offer my congratulations, to thank you for this earnest desire for truth which has enabled the spirit world to break through the dark wall of ignorance that has been thrown over the minds of mortals so long.

"But sir, we, in the spirit life, rejoice that not far in the distance a bright light will dawn upon your world and shed its effulgent rays of truth over the dark and benighted minds of God's children who are clothed in a mantle of darkness which the dictators have woven from threads of sin and crime.

"We thank God that angel hands are about to strip off this robe of darkness and clothe humanity in the bright garment of divine truth.

"Oh, my mortal friend, how my soul rejoices that I am permitted to return to earth and find an organization through which I can convey my blessing to a world in which my blind ambition had sown seeds of discord and strife, that only grew up in my poor, unhappy land, a bitter curse to La Belle France, which today lies broken and bleeding in the dust, crushed beneath the iron heel of ambitious men.

"Had I, in my time, made a wise

use of talents God had enriched me, to benefit humanity instead of for self aggrandisement, for world fame, I should not now have been a wanderer through the dark spheres of earth to find work I ought to have done before I left there; but I clothed my mind in darkness; I covered myself with fame and renown; I was the hero of the age, and the world bowed in homage to my will.

"I never thought that a controlling power was above this world or

that I was simply an instrument in unseen hands.

"Had I been governed by wisdom and worked for the best interests of humanity, instead of usurping all power, I should not have had to return to earth in humble supplication and acknowledge my faults to the world. But my Master left on record His truth for He said, 'Except ye become as little children, ye cannot enter the kingdom of heaven' and I now willingly humble myself

in the dust to become like a child, to atone for the wrongs of my past.

"I am willing to work among the poor and lowly ones of earth to alleviate the ignorant and down-trodden, to become their teacher and companion, where I once ruled and made them my slaves to do my bidding. Thus, are the mighty ones of earth brought low in this world of spirit where justice is king, where we meet reward for the deeds in the body.

"Oh, my mortal friend, could you be made to realize the laws which govern and control spirits in the celestial world, you would then understand the divine right of kings to rule over God's children. The angel world has one acknowledged king and that is the Christ principle. He declared His kingdom was not of earth, for this earth was not prepared for it, but He taught His disciples to pray, 'Thy kingdom come. Thy will be done on earth as it is in heaven,' for He knew the time would come when His teachings would be recognized on earth.

"Gloriously is she advancing step by step, opening the eyes of the blind to new beauties to a love of truth, rousing up the minds of the people all over the world, preparing them for the second coming of the Christ principle (not Christ Himself) that must and will rule our world after cessation of the bloody holocaust now upon us.

"Then will the world become regenerated; then men and women will learn to obey these teachings for His answer contains all truth which He made to the Pharisees, when He said, 'Do unto others as ye would be done by.' On these hang all the law.

Now, when your rulers will make laws to benefit the whole human family instead of benefiting the few on earth and for self-aggrandizement, then will people learn to really live.

"He never asked man to obey creeds and dogmas of man's inventions. His were simple and plain rules, but there are those who have made strange inventions of His teachings—they have hewn out broken cisterns that can hold no water. They hold the world in darkness and in crime; they are responsible for the crimes of earth and the many wrongs done to humanity. For these crimes, they have to suffer, for as you measure to your fellow man, so God will deal with you.

"This is justice which all must

(CONTINUED ON PAGE 16)

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Napoleon's message? CONTINUED FROM PAGE 16

bend to, in spirit life, rich or poor, for all are held alike, since God is no respector of persons. When the Christ principles are once thoroughly understood and the banner of truth permitted to wave from the watch tower, without being pulled down by ungodly hands sustained by ruling persons, then will people live up to the teachings, for He said to his followers: 'A new commandment I give unto you that ye love one another.'

"When will that time come? When people will love as Christ loved his fellow men and brethren. He was willing to sacrifice for the principles He taught and gave His life for truth's sake, to satisfy priests and rulers who believed not His teachings. This day would they destroy their fellow men who dare to differ with them if it were not for the teachings of Christ and His principles which are filling the world with power today.

"Thus has He prepared the way of truth to manifest to this generation and opened the portals of the spirit world, two thousand years ago. He told them that He would return to earth in spirit and in power for the Christ spirit must manifest in the heart of humanity.

"Let men beware how he treats the spirit which is knocking at the door on man's inner temple, and shutting out the power of spirit communication, for only by opening wide the door between the two planes and welcoming back your loving friends, can we impart to humanity the joys of heaven and the pangs of hell.

"Not the orthodox hell of fire, but a hell such as men feel for wrongs done on earth life, a remorse of soul that bows it in the dust of humility and makes them plead like the rich man to be sent back to earth to warn his brethren which he left behind. This is the great power and truth which is to rule the world and dethrone the dictators as it did me.

"For this do we come back to plead with humanity, to receive us as you would your loving friends who had gone before. For every spirit is now trying to come back and prepare the minds of mortals for post-war conditions. Startling events are fast crowding themselves upon the heels of time.

"Kingdoms and empires now fallen will rise no more. All crowned heads will be uncrowned, thrones that are propped by the bayonet will sink forever in the dark waters of oblivion. Republics which are rising in the future will in fact become governments of the people. Then will the world on earth become a theocratic government, then will Christ's kingdom come on earth as it is in heaven.

"This, my friend, is in the future and that future not far in the distance. This is the great millennium which is to crown the world in glory. This is what spirits and mortals who are controlled by wise and



Dr. H. Robert Moore

He was the medium

good angels are trying to accomplish and will succeed with the help of mortals like yourself by the end of the great struggle on the battlefield of Asia.

"This much of the future I am permitted to unfold to your mind, hoping you will treasure them in your heart as words of wisdom spoken through one of God's chosen oracles, as one who has been granted power to convey to earth's children messages from the immortal spheres.

"I now thank those who have granted me this privilege. Trusting that you will receive this from a wanderer in spirit spheres, one who seeks the light,

Fondly, gratefully,
Napoleon Bonaparte."

Psychic Observer

CHURCH NEWS

Flint, Michigan

There is a new spiritualist church in the State of Michigan, according to the president, Rev. Noah Rice, who says: "The Board of Trustees of the Spiritualist Episcopal Church, Flint, Michigan, recently celebrated (November 5th) dedication of their new church, which includes an or-

gan, auditorium, lyceum quarters, all beautifully furnished."

Rev. Kerwin is the pastor of the Spiritual Temple of Light, 5725 14th Street, N. W., in the nation's capital. They are associated with the International General Assembly of Spiritualists and conduct regular services every Sunday and Tuesday evenings. Mildred Pullian is the secretary.

Spiritualist Episcopal Church Dedicated at Flint, Michigan



gan, auditorium, lyceum quarters, all beautifully furnished."

All of this was made possible, according to Rev. Rice, through a concentrated effort and hearty co-operation of all of the members over a period of seven years. Dedication services were under the direction of Rev. John W. Bunker, presiding clergyman of the S. E. C.

Other officers and members of the S. E. C. to take part in the service: Rev. Robert G. Chaney, Rev. Ruth L. Walling, Rev. Ella Riley-Sutton, Rev. James McCann, Rev. Malcolm Riddell, Rev. Geneva Peet, Rev. Pearl Reinhardt, (minister of the new church), and Rev. Noah Rice, church president.

Other members of the S. E. C. church board are: Lille M. Yale, Noah M. Rice, Charles Yale, John Dill, Mary Schmier, Fred Klinger, Dwight Gilmore, Lillie Dye, Rachel Van Alstine.

This new S. E. C. church is located at the corner of Dartmouth Avenue and Avenue A. Services will be held Sunday at 7:30 P. M.

Washington, D. C.

"I have witnessed outstanding demonstrations of trance, direct-voice, and spirit healing through the mediumship of Rev. Pearl Jarvey Kerwin" says May Kendall, 3301 North Mutter Street, Philadelphia, 40, Pennsylvania.

November 25, 1950

Betty Possehl, Buffalo, New York.

Featured on this season's program were noted N. S. A. speakers and mediums: Rev. Harre C. Milesi, Boston; C. Harrison Engel and Alice Mooers, Etna, Maine.

The Board of Directors of the Camp: President Victor Wren, Madison, Wisconsin; Vice President, Barak Shibley, North Berwick, Maine; Secretary, Jessie DeWitt, Belfast; Treasurer, Gladys Gove, Belfast. Trustees: Gertrude Palmer, Hilliard Buzzell, Eleanor Shaw, and Fred Palmer.

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ALABAMA

Birmingham—Unity Ch. of Spiritual Science, 2524 N. 7th Ave.; Sun. 3 & 7 P. M.; Pastor, Rev. Gertrude Baker; Treas., Beulah Kennedy. Phone: BK-46808.

ARIZONA

Phoenix, Arizona

1st Sp'list Ch. of Arizona, 10th St. and E. Filmore; Sun. Lyceum 9:45 A. M.; Services, 11 A. M. and 8 P. M.; Junior League 6:45 Pres. Sarah Snyder, 1408 N. 3rd St.

Harmony Chapel, 1738 W. Van Buren; Sun. 2:30; 4:00 & 7:45 P. M.; Edwin W. Ford (N.S.T.)

CALIFORNIA

ALAMEDA—Brotherhood Sp'list Ch., 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning. Phone LA 2-2316.

xxx

Alhambra—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-8632).

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Eseondido—Ch. of Spiritual Wisdom, 352 Fifth St.; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P. M.; Pastor, C. E. Goodale; Sec'y, Ann Collins.

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Fresno, California

Church of Revelation, Inc., 985 Palm Ave.; Sun. & Wed. 8 P. M.; Friday 2 to 4 P. M.; Unfoldment Class—Friday 3 P. M.; Rev. Janet Stine Wolford.

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Hanford—Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 8 P. M.; Rev. Janet Stine Wolford, Pastor.

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Hollywood, California

Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

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Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd., Wed. 8 P. M.; Carol E. McKinstry.

xxx

Huntington Park—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

xxx

Long Beach, California

Temple of Christian Philosophy, 1105 Raymond Ave.; Sun. 7:30 P. M.; Kosmon Club, Thurs. 1 P. M.; Rev. Lola Reddig. Phone 82316.

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People's Sp'list Ch., 785 Junipero St., Rev. Edith M. Niles, Pastor, 1721 East Broadway. Phone: 730-28.

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Spiritual Science Church (IGAS Charter No. 126), 1202 E. Plymouth St.; Rev. Mary C. Pirtle.

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Carl Horton Pierce Memorial Healing Center, Villa Riviera Hotel, Chapel in the Sky, Suite No. 1601, 800 East Ocean Ave., Sun. Vespers 2:30 P. M.; Mon. & Thurs. 8 P. M.; Dr. C. Richard Minugh; J. Leigh Denton; Telephone: 6-7261.

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Ch. of Divine Light, 2276 American Ave.; Sun. & Thurs. 7:45 P. M.; Pastor, Rev. Beulah Englund. Phone 404955; Ass't, Billy Hall.

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Universal Memorial Spiritual Ch., 1310 E. 7th St. Wed. 2 & 8 P. M.—Fri. 8 P. M.; At 620½ E. Anaheim—Sun. 7:30 P. M.; Rev. Wm. & Laura Crocker. Phone: 70-4558.

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Temple of Spiritual Science, Masonic Temple, 835 Locust St., Sun. 7:30 P. M.; at 331 Daisy Ave., Thurs. 7:30 P. M.; Minister, Rev. Rossa Locke; Phone: 65-0108.

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Los Angeles, California

Wilshire Sp'list Ch., 508 So. Hobart Blvd.; Sun. 11 A. M.; Tues. 8 P. M.; Rev. Ethel Van De Water.

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Central Sp'list Ch., 2201 S. Union Ave., Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, pastor.

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor Ct Entrance, Sun. 11 A. M.; Pearl Irene Barnes.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Sun. 2:30 & 4 P. M.; Minnie Sayres.

Ch. of Psychic Light, 617 Venice Blvd.; Sun. 2:30 and 7:30 P. M.; Rev. Katie Whittemore, 227 S. Flower St.

Spiritual Science Ch., 247 W. 58th St.; Tues. 2 P. M.; Wed. 8 P. M.; Fri. 7:30 P. M.; Sun. 11 A. M., 2 & 8 P. M.; Rev. Frank Mickley, Phone: TH 2104.

Spiritual Fellowship Group, 943 South Hoover St., Wednesday 2 & 7:30 P. M.; Sunday 2:30 to 4 P. M.; also Sunday evening service at 7:30 P. M.; Rev. Jane M. Sipes; Phone: Du-9-2280.

Sylvia's Spiritual Center, 142 W. 85th Pl., Thurs. & Sun. 8 P. M.; Rev. Sylvia Allinger, Pastor; Rev. Mason L. Chambers, Co-pastor.

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Oakland, California

First Temple of Spiritualism; 1442 Alice; Sun. 8 P. M. Mitzie Monroe, minister.

Fraternal Brotherhood Spiritual Ch., 626 West Grand Ave.; Tues. & Thurs. 2 P. M.; Wed. 8 P. M.; Lillian Storms (HI 4-1684).

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Sacramento — Liberal Sp'list Ch., I.O.O.F. Hall, 9th & "K" Sts.; 4th Floor; Sun. 2:30 & 8 P. M.; Midweek services at 2113 "N" St. Wed. 2:30 & Fri. 8 P. M.; Visiting workers welcome; Rev. Ruth Moser.

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Ch. of Revelation Br. No. 14, 751 Mt. View Ave.; Sun. 7:30 P. M.; Rev. Ruth I. Roberts.

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San Diego, California

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Ch., 1240 Seventh Ave.; Hildred Hope Langford.

Fraternatl Sp'list Temple, 2nd & Beach Sts.; Gust Thunberg.

Progressive Sp'list Ch., 3843 Herbert St.; Carrie B. Kelly, minister; Kathryn T. Rodgers, secretary.

Concord Mission, 1934 Thirtieth St.; Elvina Johnson Colburn.

New Hope Sp'list Ch.; Dartlee Hall, 3880 Sixth Ave.; Sun. 2 P. M.; Rev. Ethel Fowler; Sec'y Robert Helmuth, 3709 Sixth Ave.

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Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence S. Becker.

Spiritualist Church of Revelation, Inc., 2139 Grove St.; Thurs. 7:45 P. M.; Rev. James J. Dickson, Pastor. Materializing and Direct Voice Medium. Pastor's home, 2940—19th Ave.

Christian Sp'list Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

The First Sp'list Temple, 3324 Seventeenth St.; Albert N. Therriault, Sec'y.

The Little Church (Sp'list), 887 Valencia St.; Sun. & Thurs. 7:45 P. M.; Sun. School, 10 A. M.; Healing Class, Mon. 7:30 P. M.; Unfoldment Class, Tues. & Wed. 7:30 P. M.; Rev. Alda Scheierman.

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San Jose—Grace Spiritual Ch., I. O. O. F. Hall, 3rd & Santa Clara St.; Sun. 2:30 P. M.; messages; 7:30 P. M.; lecture & Healing; 4th Sun. 2-4 P. M. circles; Rubie Swisher, pastor.

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Santa Barbara — Universal Chapel of Light, 1509 de la Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

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Santa Cruz, California

Society of Divine Science, Inc., No. 102 Errett Circle; Sun. 8 P. M.; Rev. Alice P. Garrett.

House of Spiritual Communion, 322 Church St.; Sun. & Wed. P. M.; Pastor, Rev. Irene W. Little; Ass't, Woodrow W. Little.

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Vista—Metaphysical Temple of Truth, Route No. 4, Box 612, Rev. Florence L. Myers.

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Spiritual Alliance Temple of Truth, (Charter: Nat'l Sp'list Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Temple of Revelation, 600 S. W. 25th Ave.; Sun. & Wed. 7:45 P. M.; Rev. Ruby J. Schmidt, Pastor, 1803 N.W. 6th St.; Phone 9-9887.

Beckoning Light Spiritualist Church, 1621 S. W. Sixth St., Sunday 7:45 P. M.; All message service: Wednesday and Thursday 8 P. M.; Pastor: Rev. Bertie Lilly Candler; Co-Pastor: Estella Garrett.

The Spiritual Ch. of Christ, 1280 N. E. 11th St.; Wed. & Sun. 7:30 P. M.; Pastor, Maude Allen.

Sp'list Memorial Ch., 3801 N. E. 1st Ave.; Sun. 7:45 P. M.; Messages, Wed. 8 P. M.; Pastor, Madge Hart; Ass't pastor, Bert Wiley.

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Belmont Sp'list Ch., 1219 Belmont Ave., Sun. & Thurs. 2:30 & 8 P. M.; Sec'y Esther A. Lundquist; Pres. Gertrude McAllister, Phone: Van Buren 6-1625.

The Sp'list Ch. of Truth, 3349 W. North Ave.; Healing, Sun. 7:45 P. M.; services, Sun. 8 P. M.; Theo. Siers, Pres. Phone Be 5-7455.

Spiritual Science Ch. No. 14 (Formerly the First German American Sp'list Ch.), 2517 W. Fullerton Ave.; Pres., M. Schatz; Sec'y, E. Olsen.

Star of the East Psychic Science Temple, 812 W. 69th St. (2nd floor), Sun. 7:30 P. M.; Rev. Louise Lewis, pastor.

Puritan Spiritualist Ch., 812 West 59th St., Sun. 8 P. M.; Rev. Rose McKay, 8209 East End Ave.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P. M.; Minister, Rev. John Skinner; Phone Republic 4-9181.

Psychic Science Temple of Divine Brotherhood, 1452 W. 69th St.; Sun. 7:45 P. M.; Rev. Hazel Themascus, Phone Republic 7-5616.

Liberal Psychic Science Ch. No. 1, 3449 West Altgeld Ave., Sun. 2:30 & 7:30 P. M.; Wed. 7:45 P. M.; Class: Tues. & Fri. 8 P. M.; Social 2nd and last Sat.; Rev. Anthony Camardi, Pastor; Phone: Capitol 7-6333.

Evangelical Spiritual Ch., 654 N. Parkside Ave.; Rev. Harry H. Hilborn, pastor; 5923 Westlake Ave.; Ass't. Betty Samples.

Bethel Spiritual Ch., 2115 N. California Ave. Sun. & Thurs. 8 P. M.; Candle Light service 2nd Thurs.; Rev. Eliz. Palmer-Heller; Phone: Capitol 7-2110.

St. Paul's Spiritual Ch., 4201 W. Armitage; Sun. 8 P. M.; Pastor-Rev. Louise Quinn; Phone: KEDzie 3-1174.

Friendly Spiritual Ch., 240 W. 63rd St.; Sun. 8 P. M.; Rev. Elver R. Street; Phone: WEntworth 6-2270.

Ch. of The Good Shepherd, 3069 W. Armitage Ave.; Sun. 8 P. M.; Candlelight service last Sun. each month; Pastors: Rev. Alvah & Thelma Simpson; Phone HUMBoldt 9-4361.

Ch. of Higher Spiritualism No. 2, 554 North Cicero; Sun. 7:30 P. M.; Candle Light Service 2nd & 4th Sun.; Rev. Ruth A. Foster. Phone COlumbus 1-2429.

Third Ch. of Higher Spiritualism; Hamilton Hotel, 20 S. Dearborn; Thurs. & Sun. 8 P. M.; Rev. Henri Zacharias, Minister. Phone: Superior 4-3902.

Flower Candle Light Guide Spiritual Science Ch.; 3165 N. Clark St.; Sun. 3 & 8 P. M.; Rev. Mary Kearney. Phone: GR 7-1707.

Cicero—First Sp'list Ch., 5033 West 25th Place; Sun. 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

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Westmont—Unity Sp'list Ch., 13 W. Quincy St.; E. Backlund.

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INDIANA

Anderson, Indiana

Madison Ave. Sp'list Ch., 13th & Madison Ave.; Fanchion Harwood.

Sp'list Temple of Truth, American Room, Anderson Hotel; Sun. 7:30 P. M.; Rev. Virginia Leach Falls.

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Elkhart—Christian Spiritual Temple, 209½ S. Main St.; Minister, Rev. Harry Sutton, 1800 Frances Ave.

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Evanston, Indiana

Union Spiritual Ch., Third Ave. & Michigan Sts.; Thurs. and Sun. 8 P. M.; Rev. Jeanette Hoeppl; Pastor.

1st Psychic Science Sp'list Ch., Mural Room, Hotel Vendome; Sun. 7:30 P. M.; Pres. Minnie K. Geiselman; Sec'y, Emalyn Judd.

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Gary—1st Sp'list Ch. of Gary, 2430-2 West 11th St.; Claude Dixon, President; Sec'y, Reba Schallor, 228 Ellsworth St.

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Hammond—Unity Sp'list Ch., 5454 Holman Ave., K. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

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Indianapolis, Indiana

Psychic Science Sp'list Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

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Sp'list Center Ch., 214 Arsenal Ave.; Pres. E. Harry Hudson; Sec'y, Carrie A. Ayers.

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Ch. of Divine Truth, Ferry St. (between 5th & 6th); Speaker, Wm. S. Andrew; Pres. Celia White.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres. Mae Sullivan.

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South Bend—Ch. of Spiritual Truth, 519 South St.; Joseph & Marie Smith.

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Terre Haute—Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

Des Moines, Iowa

Spiritual Temple of The Good Shepherd, 918 Locust St., Minister, Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

Johnson Chapel Psychic Center, 1018 Euclid Ave.; Sun. 8 P. M.; Rev. Wm. Leach; Rev. Vessa Huffman.

KANSAS

Kansas City, Kansas

1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing, 7:30 P. M.; Tues. 2 & 7 P. M.; Rev. Bettie J. Palmer, 828 Ann Ave.

Ch. of Spiritual Friendship, 1210 Troup St., Lyceum Sun. 10 A. M.; Wed. & Sun. 8 P. M.; Rev. W. E. Rister.

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Wichita—Sp'list Ch. of Occult Science, 732 Pattie; Sun. 8 P. M.; Pastor, Rev. Maude K. Gates.

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KENTUCKY

Louisville—First Church of I. N. C. C., 517 E. Broadway; Sun. 2:30 P. M.; Pastor, Neil M. Smith.

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Paducah—Paducah Psychic Study Club, Sun. 8 P. M.; Leslie & Mildred Faith, Rt. No. 1, Hickner Lane. Phone 1910-M.

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LOUISIANA

New Orleans—Divine Fellowship of Sp'listism, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

XXX

MARYLAND

Baltimore, Maryland Temple of Wisdom (Spiritual Sc Ch.) 500 East 39th St.; Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. Healing, 1 P. M.; Rev. Elizabeth Dennis, 2908 Loudon Ave. Phone: Liberty 4512.

United Bible Spiritual Temple, 1830 Bolton St.; Sun., Wed. & Fri., 8 P. M.; Rev. Grace P. Bauer, 1830 Bolton.

The Spiritual Sanctuary, 2606 Eutaw Pl. at North Ave.; Wed. & Sun. 7:45 P. M.; Pastor, Robert T. J. Barnes. Phone Ho 4408.

XXX

MASSACHUSETTS

Boston, Mass.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 8 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

The Spiritual Haven, 30 Huntington Ave., Sun. 7:30 P. M.; (N.S.A.) Rev. Harre C. Milesi.

XXX

Cambridge—1st Sp'list Ch., 536 Massachusetts Ave., Marion F. Upham, pastor.

XXX

Fitchburg—1st Spiritual Alliance Ch., 22 Knowlton Terrace; Mildred D. Smith.

XXX

Quincy—1st Sp'list Ch., 4 Maple St.; Tues. evening; Pres. Bertie De Young.

XXX

Salem—First Spiritualist Mission, Odell Hall, 60 Washington St. President, Gladys Worser; Treas., Everett L. Gray, 45 Ellsworth Ave., Beverly, Mass.

XXX

Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St., Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.; Pres. Jennie C. Smith; Sec'y, Alice Andrews; Treas., Milton Nelson.

1st Spiritual Alliance Ch., 137½ State St., Room 502. Pres. Clara Barnett; Pastor, Rev. Maude E. Taft; Sec'y, Alice Thurston; Treas., Joseph Henneberg.

XXX

Worcester—First Spiritus Ch., 35 Oread St.; Pres. Wm. R. Irwin; Sec'y, Jane Liberty, 771 Main St., Worcester (3).

XXX

MICHIGAN

Battle Creek—Sp'list Ch. of Divinity, Carpenter's Hall, (I.S.A.) Sun. 7:30 P. M.; President, Glenn R. Brenner.

XXX

Bay City, Michigan

Congregation of Spiritual Unity, 215 South Linn St.; Sun. 7:45 P. M.; Sec'y, Irene C. Hay; President, Clara Trombley, 909 Hart St., Essexville, Mich.

XXX

Cadillac—First Spiritualist Church, 122 E Nelson St.; Pres. Guy Curtis.

XXX

Coldwater—(I.S.A.) Spiritualist Temple, 52½ W. Chicago St., Mon. & Sun. 7:30 P. M.; Rev. Pearl Burns, Pastor; Laura Crown, Ass't Pastor.

(Michigan Continued)

Jackson, Michigan

Goodfellow Spiritualist Church, 1014 LeRoy Ave., (at Ellery) Wed. & Sun. 8 P. M.; Rev. James Tingley.

The Corinthian Sp'list Ch., 116 Summit St.; Sun. 3 & 7:30 (Messages 3:30; Supper 5:30); Rev. Bessie Wells, Phone 31278.

XXX

Kalamazoo, Michigan

Psychic Center, 718 Elm Place, Healing center; Mental mediumship; Rev. Mabel Cuddington.

Psychic Society Ch., 309 N. Burdick St.; Sun. 8 P. M.; Class, Wed.; Circle, Fri. 8 P. M. at 714 N. Rose St.; Rev. Beth Roche, Minister.

Ch. of Spiritual Truth, 610 Mill St.; Sun. 3 & 7 P. M.; Circles, Sat. 7:30 P. M.; Pastor, Rev. Mattie M. Barents; Ass't pastor, Rev. Claudia Mabus.

XXX

Lansing—1st Spiritualist Episcopal Church, Main Auditorium, Y. W. C. A., Townsend St.; Claude M. Jewell, 526 South Waverly Road, Lansing.

XXX

Muskegon—St. John's Sp'list Ch., 187 E. Grand Ave.; Sun. 7:30 P. M.; Tues. & Thurs. 8 P. M.; Rev. Wm. R. Aldred.

XXX

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

XXX

Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

XXX

Roseville—Church of Harmony of Christian Corinthians, 17358 Roseville Blvd.; Sun. 7:30 P. M.; Minister, Rev. Lura Matthews; Staff mediums: Rev. Leigh Drake & Rev. Christine Drake.

XXX

Saginaw—Ch. of Spiritual Truth, Brewster and Webster Sts.; Pastor, Rev. Alma Eastman.

MINNESOTA

Duluth, Minnesota

1st Sp'list Temple, 601 E. 5th St.; Rev. F. W. Hutchinson; C. Hegge & Ann Smalley.

Science Sp'list Episcopal Ch., Forrester Hall, 325 W. 1st St.; Sun. 3 P. M.; Rev. Grace Walker Olson. Phone: 2-8028.

XXX

Minneapolis, Minnesota

Second Sp'list Ch., 23rd & Lyndale Aves.; Sun. 7:45 P. M.; Pres. John Koorn; Sec'y. A. Padgett.

Psychic Center Sp'list Episcopal Ch., Morris Hall, 3002 27th Ave. S.; Sun. 2 & 7:45 P. M.; Rev. Clara S. Johnson; Pho: MA 3969.

XXX

St. Paul, Minnesota

Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

1st Sp'list Episcopal Ch., Hamline Hotel, Snelling & Charles; Sun. healing 6:30, services 7:45 P. M.; Rev. Anna A. Redlack; Phone: Humboldt 1853.

MISSOURI

Kansas City, Missouri

4th Ch. Science of Progressive Life, 2745 Chestnut St.; Sun. 7:45 P. M.; Wed. 2 & 8 P. M.; Ivella Barnes, Minister.

Second Church—Science of Progressive Life, 4214 E. 26th St.; Sun. 8 P. M.; Circles Thurs. 8 P. M.; Rev. Ethel Whedon.

XXX

Truth Center of Christianity, "The Little White Chapel on Broadway," 3841 Broadway, Sun. & Wed. 7:45 P. M.; Dr. M. D. Russell and Rev. Charles M. Ball.

XXX

St. Joseph—Sp'list Episcopal Ch., 2102 Felix; Sun. & Wed. 8 P. M.; Rev. Lytle K. Sensabaugh, Minister; Pres. B. V. Garner; Sec'y. Bernice McGrew, 209 S. 15th.

St. Louis, Missouri

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 6878).

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers

Unity Spiritual Science Advanced Soul Church, 4408 North 19th St.; Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Shiel Ave.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale: 7137.

Progressive Sp'list Lyceum and Research Society of St. Louis; An Educational Organization of Spiritualist laymen. Activities limited to members only. Robert C. Kroll, President.

Corinth Nat'l Sp'list Ch., 3921 N. 19th St.; Fri. & Sun. 8 P. M.; Class Wed. 7:30 P. M.; Rev. Nellie G. Carter. Phone: CHESTnut 6291.

Christian Spiritual Science Ch.; Blue Room, Roosevelt Hotel, Delmar & Euclid; Rev. Emma Roney-Rohlfing, 5705 Chippewa Blvd.

Missouri Spiritual Science Ch., 3549 Arsenal St. Sun. 7:45 P. M.; Anna Bothmann, 3653 Alberta St.

NEW HAMPSHIRE

Manchester — Psychic Center, Y. M. C. A., Room C, Mechanic St.; Henry L. Paradis 45 Haines St., Nashua.

XXX

Portsmouth—1st Spiritual Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

XXX

NEW JERSEY

Camden—2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, Broadway and Cooper Sts.; Sun. 7:45 P. M.; Rev. Catherine Broome, 246 S. 34th St.; Phone: WO 4-7446.

XXX

Clifton—Church of Spiritual Advice; 17 Yearance Ave.; Martha Heiman.

XXX

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave., Connie Clark.

XXX

Elizabeth, New Jersey

7th Ch. of Psychic Science, 415 Madison Ave.; Sun. 7:45 P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone: 2-3515.

Ch. of The True Gospel, 31 Rahway Ave.; Tues. & Thurs. 8 P. M.; Rev. Allen Lynd.

XXX

Jersey City—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

XXX

Leonia—Holy Trinity Ch. of Psychic Science, 309 Beechwood Place; Sun., Tues. & Thurs. 7:30 P. M.; Mon. & Thurs. 2 P. M.; Rev. Helen M. Paul.

XXX

Long Branch—Trinity Ch. of Spiritual Science, 111 Wash St.; Mary Reva Wood.

XXX

Neptune City—Star Spiritual Ch., 134 Sylvania Ave. Loweta Fine.

XXX

Newark—Ch. of Spiritual Peace, Love and Faith, 769 Hunterdo St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

XXX

Passaic — Memorial Sp'list Church, 164 Hope Ave.; Christine Recknbell.

XXX

Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Free-stone-Hewitt.

Ch. of Spiritual Faith, Inc., 541 E. 25th St.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmber 3-0979); Myrtle Morse.

XXX

Trenton, New Jersey

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeannette Warner, Pres. Phone 42-364.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Sun. 8 P. M.; Adah Ross Crew, 132 Cleveland Ave.

XXX

Union City, New Jersey

Divine Psychic Mission of Consolation, 419 38th St.; Founder, Rev. Anna Doermer-Simms; Pastor, Rev. H. C. Millare.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Fri. 2 & 8 P. M.; Healing Tues. 2 P. M.; Classes, Tues. & Thurs. evening; Rev. Sophie Busch, 199 Cambridge Ave., Jersey City, 7, N. J.

XXX

West Englewood—John's First Memorial Spiritual Ch., 27 W. Forest Ave., Services: Sun. Mon. & Wed. 7:30 P. M.; Fri. 2 P. M.; Classes: Tues. 2 P. M. & Thurs. 8 P. M.; Pastor, Rev. Louise Gallo; Phoe TE 7-6335.

XXX

Albany, New York

First Sp'list Ch., 264 Central Ave., Sun. 7 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

The Progressive Sp'list Temple of Albany, Odd Fellows' Temple, 13 Elk St.; Sun. 2:30 & 7:45 P. M.; Pastor, Rev. Margaret Lewis; Assistants, Rev. Mildred Leon; Maud Jacobsen.

XXX

Binghamton, New York

1st Sp'list Ch. (I. G. A. S.) 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

Sunshine Circle, 7 Mulberry St., Sun. 8 P. M.; Mae Merritt-Snyder.

XXX

Brooklyn, New York

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt.

St. John's Sp'list Ch., 8025 3rd Ave.; (B.M.T. Subway 4th Ave. Local 77th St. Station). Sun. & Fri. 8 P. M.; Wed. 2 P. M.; Rev. Lillian Johnson.

XXX

Buffalo, New York

Center of Psychic Science, Chinese Room, Hotel Statler, Sun. 8 P. M.; Rev. Raymond Cudney, Minister. Phone: GARfield 3968.

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Light Sp'list Ch., Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettie Roehl.

Unity Sp'list Ch., LeRoy & Fillmore Ave. Sun. 7:45 P. M. (Medium's Day, First Sunday) Margaret Hauth.

John Carlson Memorial Spiritualist Church, Golden Light of The World, 95 Johnson Park, Sunday 7:45 P. M.; (Medium's Day—2nd & 4th Sunday) Edith Sandy, 62 College St.

Cold Spring Sp'list Ch., Second Floor, 1445 Jefferson Ave.; Sun. 8 P. M.; (Medium's Day 3rd Sun.) Mildred Mason.

Faith Spiritual Science Ch., 15 Harwood Pl., Sun. 8 P. M.; Rev. Gertrude Townsend.

Spiritual Church of Life, 79 Richmond Ave.; Wed. & Sun., 8 P. M.; Rev. T. John Kelly.

Myrtle Chapel, Christian Order of Spiritual Science, Inc., 34 Elam Pl. off Greenfield; Wed. & Fri. 8 P. M.; Rev. Marguerite Hanny.

Nazarene Sp'list Ch., 172 Goodell St. at Michigan Ave.; Wed., Fri. & Sun. 8 P. M.; Pastor, Rev. Rowland Henry, Phone: MO-1683.

1st Spiritual Science Inc., 557 Tonawanda St. (Riverside Bus), Sun. 7:45 P. M.; Rev. J. J. Carroll and Rev. Lanora Wolf. (Visiting Mediums welcome) Phone Be-5449.

XXX

East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

XXX

Elmira, New York

Universalist Sp'list Ch., 225½ Franklin St.; Pauline Hamm.

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.

XXX

Lockport—Lock City Sp'list Temple, 11 Cottage St.; Sun. 7:30 P. M.; Wed. 7:45 P. M.; (medium's day 3rd Sun. 3:30 & 7:30 P. M.) Rev. Violet Southland.

XXX

Long Island, New York

South Ozone Park—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:30 P. M.; Tues. 2 & 8 P. M.; Rev. Grace E. Wagner.

XXX

Jamaica—Ch. of Eternal Light, 9050 170th St. cor. Jamaica; Mon. Tues. & Thurs. 2 & 8 P. M.; Rev. Wm. Skidmore; Pastor, Rev. Mary Skidmore; Sun. 8 P. M.; Phone: Virginia 9-7243.

(New York City Continued)

Ch. of Science & Philosophy, 221 W. 105th St.; Apt. 1-W; Tues. 2 P. M.; Wed. Fri. & Sun. 8 P. M.; Anna C. Gaze.

N. Y. C. Psychology Forum, Studio 608 Steinway Hall, 113 West 57th St.; Tues. 8 P. M.; Ann Koernig, director, 64 W. 9th St.

Helen Brand Memorial Ch. (I.G.A.S.) Services 2nd & 4th Sun. 2:30 P. M.; Studio No. 67, Metropolitan Studios, 1425 B'way (near 40th St.) Rev. Hazel Brand Herrejon, pastor; Caron Smith, Sec'y.

Spiritual Science Mother Ch., Inc., Studio 1010, Carnegie Hall, 56th & 7th Ave., Sun. 11 A. M.; Meditation Sun. 4 P. M.; Spirit messages Sun. 7 P. M.; Meditation at noon, Tues & Fri.; Rev. Glenn Argue, 210 W. 21st St., N. Y. C. (11).

Spiritual and Ethical Society; Studio 605; Steinway Hall, 113 West 57th St.; Sun. 3 P. M.; Leader: Fred W. Schneider, 608 W. 140th St., N. Y. C. (31).

Cathedral of Faith; 205 West 80th St., Message Service Mon., Wed., Thurs. & Fri. 7 P. M.; Wed. & Fri. 2 P. M.; Bishop Richard Renardo, Minister; Phone: TRafalgar 3-0904.

xxx

Rochester, New York

Open Door Sp'list Ch., 1101 East Main St.; Sunday 7:45; Pastor and Sec'y, Rev. Estella A. Case, 91 Bloss St., Rochester (6) Phone Glenwood 7745-W.

Trinity Temple Sp'list Ch., 12 Madison St.; Thurs. & Sun. 8 P. M.; Pastor: Rev. Mayme Rosenbaum. Phone: LOCust 9-266.

Ch. of Divine Inspiration, 27 Appleton St.; Sun. & Wed. 8 P. M.; Medium's Day 4th Sun.; Rev. Ethel E. Taylor, Minister.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

Universal Psychic Science Temple, 67 Edinburgh St.; Sun. & Wed. 7:45 P. M.; Rev. Helene Gerling.

xxx

Schenectady, New York

Progressive Sp'list Ch., 6 Myndeese St.; Sun. 7:45 P. M.; message service, Tues. 8 P. M.; Rev. Maud Van Tassel; Rev. George Howard.

Ch. of The Healing Christ, WCTU Rooms, 751 State St.; Sun. 7:30 P. M.; Circle Tues. 8 P. M.; L. H. DeLong. Phone: 6-0259.

xxx

Syracuse, New York

1st Sp'list Ch., 535 Oakwood Ave.; Sec'y, Wava LeDuc, R.F.D. No. 3, Baldwinville, N. Y.

Sp'list Ch. of God, 166 Linden St.; Sun. 8:30 P. M.; Margaret Wesley, Sec'y.

Universal Psychic Science Ch., Chapter Room No. 3, Syracuse Temple, Y.W.C.A.; Wed. & Sun. 8 P. M.; Rev. Ruth LaBarr.

xxx

Utica—Christian Sp'list Ch., 506 Seneca St.; (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

Friendly Sp'list Ch., 31 South Howard St.; Hulda Stewart.

St. Paul's Sp'list Ch., 400 Bishop St.; Revina Roshon

xxx

Ashtabula—1st Sp'list Temple, Main & West 43rd St.; Pres. Ralph D. Cutlip; Sec'y, Mrs. R. D. Cutlip, 129 Ross St.

xxx

Canton, Ohio

Sp'list Episcopal Ch., 803 Tuscarawas St. W.; Sun. 7:45 P. M.; Estyl Fuller, 912 2nd St., S. W.

Psychic Study Group, 605 DeWalt Ave., S. W.; Thurs. 8 P. M.; Rev. Enid Brady; Phone: 2-1118.

November 25, 1950

Cincinnati, Ohio

Hall of Learning, 4273 Colrain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Toussard.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley, Missionary Medium.

First Spiritualist Episcopal Church, 3229 Woodburn Ave., Sun. 7:30 P. M.; Rev. Louretta M. Solt, Minister; Phone: WO 5273.

Universal Brotherhood of The Cosmic Age, 3756 Reading Rd.; Sun. 7 P. M.; Thurs. 7:30 P. M.; Emil J. Schmidt.

xxx

Cleveland, Ohio

Divine Sp'list Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Pastor, Rev. John M. Williams; Ass't Pastors, Katherine K. Koutnik and Jeannette S. Horrocks.

Spiritual Science Ch., 1628 E. 55th St.; Rev. Rene Hunt.

Ch. of the New Era, Gold Room, Hotel Olmstead, (O.S.S.A.) Sun. 8 P. M.; Margaret Wyatt Roemer; Phone: GARfield 1-7296.

xxx

Columbus, Ohio

Congregational Spiritualist Ass'n, 187 S. 6th St., Sun. & Wed. 7:30 P. M.; Rev. John E. Copeland, Pastor; Rev. A. A. Hamilton, Pastor Emeritus; Charles and Madeline Pugh, Pres. & Sec'y, 29 East Blake Ave., Columbus (2) Phones: MA 8284 or LA 4631.

The 1st Sp'list Ch., 6th and State St., Sun. Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.) Edgar J. Smertz, 768 Bryden Road. (Phone: Adams 87870).

Truth Tabernacle Sp'list Assn., 247 E. Oakland Ave.; Rev. Curtis B. Morris, Minister & Pres.; Sec'y, Viola M. Shank.

Sp'list Ch. of Spirit Revelation, 241 West Hubbard Ave., Sunday, Lyceum 10 A. M.; Service, 7:45 P. M.; Message service Wed. 7:30 P. M.; Pastor Emeritus, Rev. Nellie Brown; Sec'y, Mrs. W. R. Linn, 835 Thomas Road, Columbus (12).

1st Sp'list Ch. of Linden, 1751 Aberdeen Ave.; Thurs. & Sun. 7:30 P. M.; Pastor Emeritus, Mrs. Francis Craft; Leader, Mrs. Maudeila Rowe.

Ohio Ave. Sp'list Ch., 86 South Ohio Ave.; Sun. & Thurs. 7:30 P. M.; Rev. Ralph A. Whitney.

xxx

Dayton, Ohio

Central Sp'list Ch., Haynes & Hubert Sts., Wed. 7:30 P. M.; Sun. 7:45 P. M.; Rev. Laura E. J. Holloway, Pastor; Minnie Rowe, Sec'y, 1604 East Richard St.

Spiritual Ch. of God, 37 East 5th St., Apt. No. 5; Rev. Ethel Williams.

Sunshine Sp'list Ch. Inc. 15½ Hollencamp Bldg.; Sun. 3 & 7:30 P. M.; Rev. Effa M. Fields. Phone: TW 4459.

Spiritual Science Society, Miami Hotel, Mezzanine Floor; Sun. 3 P. M.; Sylvia M. Heckman.

xxx

East Liverpool, Ohio

1st Sp'list Ch., 707 Dresden Ave.; Pres. E. L. Rankin; Sec'y, Sara H. Bowersock, 334 E. 8th.

Psychic Center of Truth Ch., 106 E. 6th St.; Carpenter's Hall, Grand Opera House Bldg., 3rd Floor; May M. Young, 820 Third St., East Rochester, Penna.

xxx

Fremont—1st Sp'list Episcopal Ch., Eastside Fire Station Bldg. cor. Pine and 4th Sts.; Rev. Irene Slocombe, minister

xxx

Marion — Memorial Sp'list Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacque Savage.

Sandusky—Temple of The Glorified Christ; 317 McDonough St., Sun. 2:30 & 7:30 P. M.; Seances: Tues. 2 & 8 P. M.; Thurs. 8 P. M.; Rev. Nora A. Hook, Pastor; Edward A. Janning, teacher.

xxx

Steubenville—White Shrine Spiritual Church of Steubenville (I.S.A.), 520 South St.; Sun. 7:45 P. M.; Seance, Tues. 7:45 P. M.; President, Bessie Von Dyne; Lecturer, Florence Jury; Healer and Missionary, Opal Welch.

xxx

Toledo, Ohio

Goodwill Sp'list Ch., 1515 Ottawa Drive; D. E. Crider.

xxx

Christian Sp'list Ch., 1222 Erie St., Cecil Engle.

xxx

Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel LaFerty, Sec'y; Mrs. Z. H. Ballmer.

xxx

Church of Revelation No. 16, Services held in the Green Company Building, corner Jefferson & Ontario Sts.; Sunday 8 P. M.; Pastors: Revs. Agnes and Ezra Mower; Sec'y: Marie Lindroth.

xxx

First Sp'list Episcopal Ch., 636 Western Ave. (at Field), Sunday 7:45 P. M.; Tuesday 8 P. M.; Pastor: Rev. Fred L. Felix; President: Harley Johnson; Phone:

xxx

Warren, Ohio

Christ's Universal Sp'list Ch., 174 N. Park Ave., P. H. C. Hall, Sun. & Tues. 7:45 P. M.; Pres. Geo. R. Watson, Jr.; Sec'y, May D. Tidball.

xxx

Youngstown, Ohio

Ingersoll Memorial Ch., 339 West Federal, Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Rosa Hoyle, 137 North Fruit St. Phone 7-7006.

xxx

1st Sp'list Temple, 323 W. LeClode; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Feiger; Mae Morrison

xxx

1st Sp'list Epis. Sh., 269½ W. Federal St.; Sun., Healing 7 P. M.; Services 7:30 P. M.; George W. Coonfer, 342 E. Liberty St., Hubbard, Ohio.

xxx

OKLAHOMA

Blackwell—First Sp'list Church, 116½ E. Padon St.; Lyceum: Sun. 6:45 P. M.; Lecture: Sun. 7:45 P. M.; Sec'y, Neva Owsley; Pres., Lindsey C. Owsley.

xxx

Oklahoma City, Oklahoma

Central Sp'list Ch., 1005 N. Harvey St., Sun & Wed. 8 P. M.; Carrie Hamblen & Nina Cutlip, co-pastors.

xxx

Spiritual Science Ch. of America, 329 N. W. 13th St.; May Derr McQuestion.

xxx

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sun. and Wed. 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 S. Harvey; Phone: 62-3488.

xxx

Tulsa, Oklahoma

Universal Science Ch.; 1112 N. Boston; Sun. & Wed. 8 P. M.; Minister, R. Stevens; Sec'y, Pearl McInturff.

xxx

1st Unity Spiritual Science Ch.; 711 S. Cheyenne St.; Wed. & Sun. 8 P. M.; Rev. Earl Meyers, Pastor. Phone: 54-3892 or 5-3073.

xxx

OREGON

Oregon City—1st Spiritual Religious Assn. of New Era (Canby); 1st & 3rd Sun. at 2 P. M. Pres. Wm. Vigilius, 2907 S. E. Taylor, Portland Ore.; Sec'y, Lester J. Hess, Canby, Ore.

xxx

Portland, Oregon

Spiritual & Psychic Research Temple, 5637 N. E. 14th Ave.; Sun. 7:30 P. M.; Pastor, Rev. Mae B. Ray; 1320 S. E. Birch St.; Pastor Emeritus, Rev. Luella M. LaValley.

1st Sp'list Ch. (N.S.A.), Red Men's Hall, S. W. 9th & Hawthorne Blvd.; Sun. 7 P. M. Healing—7:30 P. M.; Pres., Wm. Vegellos; Sec'y, Evelyn B. Bennett.

xxx

Salem—1st Sp'list Ch., 248 North Commercial St.; Sun 7:30 P. M.; President, Sam J. Harms.

xxx

PENNSYLVANIA

Allentown—1st Sp'list Ch., Poplar & Oak Sts.; Sat. 8 P. M.; message service; Sun. 2:30 & 7:30 P. M.; Pres. Theo. Gettier; Sec'y, Hilda Brown.

xxx

Bethlehem — Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Roph.

xxx

Bradford—Christian Spiritual Alliance Ch., 16 Chestnut St.; Sun. & Wed. 8 P. M.; Rev. S. M. Van Duyers, Pastor. Phone: 8316.

xxx

Charlton—Diaz Temple, First Sp'list Ch., 933 McKean Ave., Rev. C. P. Diaz.

xxx

New Castle — Sp'list Ch. of Truth, McGoun Hall, 215½ E. Wash. St., Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

xxx

Philadelphia, Pennsylvania

TEXAS

El Paso—Open Door Sp'list Christian Ch., 2531 E. Yandell Blvd.; Sun. 10:45 A. M.; Sun. & Wed. 7:45 P. M.; Rev. Bula F. Kopf.

XXX

Fort Worth—The Sp'list Ch. of Fort Worth, so. west cor. Pennsylvania & College Ave., 1001 Pennsylvania Ave.); Dr. Charles Sharp.

XXX

Houston—1st Sp'list Ch., 3523 Beauchamp St.; Sun. Lyceum, 7 P. M.; lecture, 7:45 P. M.; Wed. 2 P. M. & 8 P. M.; Rev. Myrtle London Rogers, pastor; Minnie Oden, Ass't pastor; Harry H. Adams, healer.

XXX

Port Arthur—Central Spiritual Christian Center, 1811 Fifth St.; Sun. 3 P. M. Bible Forum; Wed. 7:30 P. M.; Rev. Frederick C. Bauman, Pastor; Associate Pastor, Rev. Juanita Bauman.

XXX

San Antonio, Texas
Bethlehem Spiritual Christian Ch., 1004 South St. Marys St., Wed. & Sun. 8 P. M.; Thurs. 2 P. M.; H. L. Breed, Treas.

First Spiritual Christian Ch., 519 South McCullough Avenue; Sun. 8 P. M.; Rev. Vernon R. Cummins, pastor.

VIRGINIA

Norfolk, Virginia

Light of Truth Ch. of Divine Healing, 20th & Omohundro Sts., Wed. & Sun. 8 P. M.; Rev. Fred A. Jordan, Pres. I.G.A.S.

Memorial Sp'list Ch., 307 W. 37th St.; Sun. & Wed. 8 P. M.; C. Harrison Engel, pastor; Frank Haggerty, Pres.; Marie Hoy, Sec'y.

WASHINGTON

Bellingham—The 1st Sp'list Ch., 2609 Kulshan t.; Sun. 8 P. M.; Pres. Raymond Moblo; Sec'y Reva Kuhns, 1310 Humboldt St.

XXX

Bremerton—Goodwill Spiritual Ch., 837 Fourth St.; Sec'y: Bessie L. Rouen, 644 Fifth St.

XXX

Seattle, Washington
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